ZIONS HERALD

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An Extension Project of the New England Conference

MAY 15, 1946

FOR THIS WEEK'S THINKING

THE NEW JERUSALEM. The Rev. J. George Butler justifies the Easter Parade.

THE FUTURE OF RELIGION IN RUSSIA, by the Rev. Oscar M. Poeld, of Boston, Mass., a native of Riga, Russia.

POWELLVILLE PROPOSES PROGRESS APLENTY. The Rev. J. Garfield Sallis presents our monthly feature of Highlights on Christian Education.

THE KLAN IS A SYMPTOM. The Rev. Manfred A. Carter, a member of the Idaho Conference, discusses the Ku Klux Klan.

PLUS WASHINGTON DIARY, TROY ANNUAL CONFERENCE REPORT, NEWS STORIES, TIMELY EDITORIALS, and REGULAR FEATURES.

The United Communion

"I have read with much interest the editorials in the April 17th issue of ZIONS HERALD. The report on the communion service of men of various denominations is encouraging, also the appeal for a universal invocation for the United Nations is worthy, and I gladly pledge my cooperation with the same.

"However, I am concerned about something that to me seems even more necessary if the churches are to have much influence on the United Nations. It is the effort to achieve a more united church in the United States. What right have the denominations with their divisive doctrines and creeds to say anything to the nations of the world about uniting? Who is taking any notice of anything that the Protestant churches are saying on this matter?

"The selfish isms of society are its curse, and there can be little peace until these selfish divisive forces are changed. Here are five: there are others, but these stand out as basic to the situation: (1) nationalism, (2) imperialism, (3) racialism, (4) competitive capitalism, (5) denominationalism. We are concerned here however with one—denominationalism. The late Bishop Brent said, 'The world is too small for a divided church.' Dr. E. Stanley Jones put it another way, and should be taken seriously by all Christians who really are concerned with achieving peace. He said, 'A divided church can make no impact upon a divided world.'

"For our Methodism this has peculiar meaning. John Wesley was not a denominationalist and would be very much surprised if he returned and saw what had taken place in the organization of Methodism. John Wesley was a very broad Christian. He said on one occasion, 'If thy heart be as my heart, give me thy hand.' It was love and not theology that was the basis of Christian fellowship.

"Time was when our Methodism led the procession of Christian cooperation and unity, but in many ways today our church is becoming the least cooperative. We are now the strongest (numerically) of the Protestant communions in the United States. To the degree that we lead the way in cooperation and unity the rest will follow. But just now Methodism is not leading the procession of Christian unity. This is a time in which our ministers everywhere throughout the church should insist that our chosen leaders take the front line in a movement toward greater Christian unity, looking forward sometime to a United Church in the United States. A United Church was secured in Canada; it could be achieved in the United States."

MARK A. DAWBER,
New York City

We May Be Wrong

"I have read the Federal Council pronouncement on the segregation of races in the churches, and in *The Southern Methodist Layman* the editor's comments on this pronouncement. I have also noted your quotation of the *Layman's* editorial, together with the brief paragraph following in which he says:

> 'As the (General) Conference will be damned if it does *not* kill segregation, and will be damned if it does, the outcome of the Federal Council's ultimatum will be watched with interest. For ourselves we hope they will kill it, and assign Negro bishops to South Carolina, Georgia, Alabama, Mississippi and Texas.'

"Please permit me, as a lifelong Methodist, with 48 years in the ministry, and as a lifelong advocate of Methodist union and other forward-looking policies, to make a few observations about your editorial comment.

"To begin with, living in the South, I have known the Negro all my life. For about 20 years I have been a member, most of the time an officer, of the North Carolina Commission on Inter-racial Cooperation, and thus have had rather close contact with a good many of this state's best colored leaders. I think it can be said with complete justification in fact that thoughtful Negroes in this part of the country prefer their own churches with their own leadership, a system under which the Negro churches have greatly prospered. I do not know one responsible leader who thinks it would be to the interest of his people to merge white and Negro churches, thus abolishing the custom of separation. Only with the rarest exceptions (though I have been pastor of two churches which had each a Negro member) does any Negro wish to be a member of a white church, and when he does, so far as I know, he is not denied. We tried all belonging to the same churches here in the South for nearly a hundred years, and the logic of events and the sound se of both races led to the present arrangeme

"Here, it seems to me, are a few thi worth remembering.

"First, in The Methodist Church, Negr have their separate churches and annual c ferences, as most of them prefer. Even amo those who opposed the establishment of Central Jurisdiction, so I am told, many, not most, have come to see that it works w and are now for it.

"Second, notwithstanding such fulminati as yours above referred to, the Cent Jurisdictional plan is likely to continue definitely.

"Third, it may be in point to recall t *The Southern Methodist Layman,* fr which you quote, is the organ, and this sho have been made clear in your comment, a very small group of former members the M. E. Church, South, who fought Me odist Union, refused to go into the merg sought by every possible means to alien properties (and thus to embarrass the t to all properties) which had belonged to M. E. Church, South, and even tried, as as the U. S. Court of Appeals, to appropri the name, Methodist Episcopal Church, Sou to themselves. They have taken the nar Southern Methodist Church, apparently, seems to me, on a basis of narrow sectior ism, prejudice, racial hate, and theologi bigotry, calling all the rest of us 'modernis and playing upon resentments and suspicio It is important to remember that the *Layn* in no sense represents the general consti ency of the former M. E. Church, South though it should be added that, as you ready know, the Methodists, as well as Baptists, Presbyterians and others of South, are not of a mind to go along w the Federal Council or with you, in a mo ment to abolish racial separation in c churches. Let the churches live, as they living, side by side, and continue to wo together for the great common cause.

"Fourth, such ill-considered and inflam tory statements as yours are not calcula to create good will among Methodists So or North, or between the races. Furth more, Methodists of the South are just much entitled to their opinions as are Methodists of Boston,—and, on a long char they might be right! You may perhaps member that the Southeastern Jurisdiction, some states in which you wish Negro bi ops to be sent, is the only one having m than 2 million members. Why you sho go out of your way to offer gratuitous offe to loyal Methodists is a little difficult to plain.

"Fifth, if you wish to see tried the exp ment of having Negro bishops preside white conferences, the way is open, would think, for the Boston Area to inv one or more such bishops to perform t office.

"I may add that I have been a consist reader of ZIONS HERALD for 20 years or m and that, though as you can see from above, I do not always agree with wha find in it, I expect to continue to read it."

(Rev.) W. A. STANBURY
Gastonia, N.

icity Requested

orld service for year closing May 31st immediate attention. While all agen- ppreciate remarkable payment of Cru- ubscriptions and the winter's emphasis ngelism, the month of May must pro- $1,500,000 in order that Methodism's blences may continue effective work in challenging world situation. Please unicate at once all pastors asking full nt before May 31st, and urge all nes reach General Conference 10% in- We suggest each pastor be requested ist and use his official board in these fforts. Then please follow up your let- necessary.

ase give the need for world service re- in May all publicity possible."

DP TITUS LOWE and THOMAS B. LUGG,
Chicago, Ill.

es Dr. Nathan

vish to write just a word of appreciation the articles on Germany and Religion t written by Dr. Walter L. Nathan for IONS HERALD.

first glance I am not always interested do not like the pictures accompanying rticles, but after reading his interesting ucid comments, the pictures begin to alive and I look at them repeatedly, to see for myself the many things that Nathan has explained so beautifully.

MRS. H. H. NEWELL,
Worcester 5, Mass.

ents Bishop's Charge

ne Associated Press chose one dramatic ation from Bishop Ralph Cushman's sburg address of May 5th. So across nation went the unfortunate statement there are too many cocktail drinkers on h official boards.' The *New York Sun,* xample, carried the story under the ex- ated headline: 'Deplores Drinking by ch Boards.'

or years Bishop Cushman has been casting this particular accusation to get 'amens' out of his listeners. The fifty- members of our official board are *not* ail drinkers. I am sure they resent this ion on their moral character by a Meth- bishop."

(Rev.) ROGER J. SQUIRE,
Red Bank, N. J.

K. K. Cooperation

nclose clipping from the paper with re- to ZIONS HERALD, Methodist weekly, and attitude towards the K. K. K.

et me say that this was once a thriving for Protestantism, and contributed for Protestantism than ZIONS HERALD probably ever do. They were a cour- s band of Americans, and not weak, th, and easy-going.

presume the ZIONS HERALD exists for oses. If it attempts to fulfill its mission, s a big job to do, and should not at- to hurt organizations of a similar

A FRIEND,
Worcester, Mass.

The New Jerusalem

J. GEORGE BUTLER

An Easter sermon delivered at the South Park Methodist Church, Hartford, Conn.

People come to church for many motives. Some come to worship the Lord in the beauty of holiness. On this day of days, commemorating this event of eternity, we wonder at its beauty, its loveliness, its holiness.

Unfortunately, not all people worship on Easter. Many come to show their Easter clothes. The *New Yorker,* in its Easter number, all unwittingly no doubt, does religion a great service with its front cover. A darkened bedroom is the scene. The man is snoring peacefully. The curtains are drawn. The clock on the table stands at twenty-five minutes past two. The lady apparently has just gotten up out of bed. Her hair is all frizzed up in curlers, and she has on a dressing gown. She is seated before her dresser mirror with a rapt gaze. She is trying on her new Easter bonnet.

What is she thinking? Will others have one like mine? Isn't it just too adorable! Ahhhh!

Halford E. Luccock, that inimitable professor of homiletics of Yale, to whom every preacher in America is in debt, first called my attention to the following phrase from the twenty-ninth psalm: "O worship the Lord in the beauty of holiness." None can improve on the King James for sheer beauty, poetical insight, and spiritual meaning. But Luccock points out that that is not what the psalmist said, true and beautiful though it is. The psalmist here was talking about fit habiliments for the worship of Jehovah, and he counselled the worshipers to worship the Eternal in festal attire. Moffatt, in giving us the literal meaning of this majestic phrase, brings us back to the utterly prosaic thought, that men should worship God in their best clothes. And Dr. Luccock tells us the psalmist is simply saying: "Put on your Sunday clothes."

Today is Easter. Christ the Lord is Risen Today. How else can you come to worship Him, then in your Sunday best. Is anything else fitting? "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands. . . ." Yes, clean hands, and clean ears and neck. It would be the basest infamy were we not to come to church in the best we have, because we are come to meet the Lord God. Clean hands, physically, and spiritually,—a pure heart, are necessary if we are to see God. Put on festal attire, it will help you get into the festal spirit of the day—come with a sense of expectation—the Lord God reigns. His Son is alive. He is here in our midst.

There is danger, however, that we look on clothes as the measure of a man. We should do well to heed James' advice: "My brothers, as you believe in our Lord, Jesus Christ, who is the glory, pay no servile regard to people. Suppose there comes into your meeting a man who wears gold rings and handsome clothes, and also a poor man in shabby clothes, and you pay regard to the one who wears the fine clothes and say: 'Sit here, this is a good place'; while to the poor man you say, 'stand there,' or 'sit on the floor at my feet,' is it not plain that in your hearts you have little faith?" (Jas. 2:1-4)

Today is Easter. Christ has risen triumphantly over death. We worship in festal attire of the spirit, physically, and religiously because we are children of a promise who live for the day when Christ shall be known to every heart. But if we begin with clothes, as this poor sister in the *New Yorker,* that is where we end. If we begin with God—we come to worship Him. We want to be our best; and Easter clothes are important.

When one captures this festal attitude of the spirit, one comes in expectation—questing, seeking, anticipating great things. And great things will happen—we catch a vision of the Lord God. In the words of Revelation, so fitting for Easter:

> "And I John, saw the Holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: 'Lo, the tabernacle of God is with men,' and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more

(Continued on page 471)

The Future of Religion in Russia

OSCAR M. POELD

RNS Photo

RUSSIAN THEOLOGUES

In this my last article of a series on "Religion in Russia Today," I shall endeavor to examine some questions which the American people think about. These questions under consideration will have a direct bearing upon our relation with the Soviet Union on the one hand, and on the future outlook of religion on the other.

In the first place, I would like to make a brief statement about my standpoint in relation to the U.S.S.R. As we know, the question of religion in the U.S.S.R. has, in the past, been used as an instrument to break the friendly relation of the Soviet Union and United States. Our aim is to discover the real facts about religion inthe U.S.S.R. in particular, and the Baltic States in general, without placing myself for or against the people of these respective countries. I have tried to be realistic. If the facts presented in these articles will enable the reader to see clearly out of the propaganda and misinterpretation of the state of religion in the U.S.S.R. and contribute toward giving the American people a clear conception of it, the purpose of these articles will have been achieved.

What the policy of the Kremlin will be in the future nobody can foretell, not even Stalin. But undoubtedly the rapid industrialization of Asia is pregnant with the most dangerous possibilities. The postwar period will be controlled by the two great power systems:—the Soviet and the Anglo-American. Concentration of mind and spirit has been more and more upon powers and less and less upon values. To make sheer pronouncements on the postwar world cannot upset the balance of power. They can, however, so prepare public opinion that it will be easier to break down traditional barriers; they can give the "new order" a moral foundation. Hence the prophetic religion can play a role of interaction in which the economic and political forms are being formulated.

As we emerge from the shooting war in Europe, we will have a significant contribution to make to the future. There are those who have fought the war through and are prepared to go on fighting by every fruitful mode of struggle for essential justice, political freedom and economic democracy. There is need for the development of a *modus operandi*. With how much confidence and anticipation can the socialist state thus look to the church for illumination today? The answer is not reassuring.

Remember the prophetic function of religion which was the most powerful factor in the early days of Christianity. The prophets at that time were the champions of the underprivileged and the oppressed; their message appealed for justice for the people, stressing the brotherhood of all men on earth. Its dynamism was derived from its conception of the presence of God in the midst of the people, helping and encouraging them to strive so that their wrongs might be righted and their suffering alleviated. It is the prophetic function of religion to create moral standards which compel material changes. They should not directly concern themselves with material methods of bringing about change, whether democratic or revolutionary, but it should be their constant endeavor to interest themselves in the wrongs that are being committed with a view to assisting in righting them. But this should not prevent us from pointing out a more excellent way of social salvation for the peoples. I believe that it is not the function of the church leaders to elaborate specific political or economic cures for the state of the world. That is a technical matter which requires a different type of experience and a different type of training to that possessed by the religious leaders and teachers, who, however, are specialists in the subject of human

The Homemaker's Corn

Mrs. Harry A. Burnham

On Going Alone

"I did want to go to the conventio
my friend with whom I always go cou
get away from home this year. I didn't
to go alone, and so I missed it.

If the woman who said that will look
over the years when she has always g
the convention with her friend, she ma
cover that she didn't make many
acquaintances; she and her old frie
ways sat together, ate together, room
gether. They had wonderful times, b
as exciting, and perhaps stimulating, as
have been theirs if they had said to
other, "You go to one convention a
go to the other, and we'll compare
when we get home.

Now is convention time. Women's
church and community organization
meeting to evaluate the work of the pa
and plan programs for the coming s
Going alone to one of these convention
be a fine experience. You sit at table
strangers, who, if it is the right sort of
vention, do not long remain strangers

If you happen to be the shy, don't-say
type of person, it will do you good to
your own, and not have your friend t
you out. If, on the other hand, you a
talkative, enthusiastic type, it will be
for your ego to discover that, when you
no one to say "yes, that's so," to your
reports, there are others who have som
to say as well as yourself.

It is fun, too, to sit alone in the b
the hall. If the speaker is dull you can
styles. Hats offer a fertile field for ob
tion this year! You can attend to the
ods of the presiding officer and learn,
by, what to emulate and what to avoi

It is said that eagles commonly fly al
is crows and starlings that flock togeth

This is not to urge women to "w
lonely as a cloud," but to try going
occasionally.

To Attend Conference o World Order

NEW YORK (RNS)—Church leaders
throughout the world will attend an
national conference on the Problem of
Order in or near London on August 4-
Walter W. Van Kirk, executive secret
the Department of International Justic
Good Will of the Federal Council of C
es, announced here.

Delegates to the meeting, about 75,
selected from persons of special comp
in the field of international relations,
ing to Dr. Van Kirk. The Geneva hea
ters of the World Council of Church
fixed the national quotas with former
and neutral nations to be included.

The American delegates besides Dr
Kirk will include John Foster Dulles,
man of the Commission on a Just and
able Peace; Bishop G. Bromley Oxnam,
dent of the Federal Council of Church
Rt. Rev. G. Ashton Oldham, presid
the American Council of the World A

nternational Friendship Through the hes; Dr. Reinhold Niebuhr, professor plied Christianity, Union Theological ary; Bishop James C. Baker, chairman International Missionary Council; Dr. R. Cunningham, president of Davidson e; Dr. O. Frederick Nolde, dean of the ate School, Mount Airy Theological ary, and Dr. Georgia E. Harkness, pro- of applied theology, Garrett Biblical ate.

On a Wide Circuit

W. W. Reid

A Plea for the Positive

ere is something more than humor or n the song suggestion to

"Eliminate the negative,
Accentuate the positive."

is sound pedagogy, and philosophy, psychology, and theology involved also. one who has been on the receiving end rmons and other religious instruction ome decades, I believe I am correct in g there is in the main today too much tive and not enough positive from the t; and the result is a bewildered and tain and unconvinced laity.

is first half of the 20th Century has been uestioning, doubting, and discarding d religiously. The dogmatic pronounce- s of the fathers have been followed by liberal reasoning and scientific explora- of their sons. With much of this I am earty accord. I would not want to retain ur religious thinking, or believing, or g, one thing that cannot stand the light rutiny by any person who has any truth ed at through any other channel of 's revelation. (I would, however, make reservation that there are facets of truth led to man by ways other than those cience and logic; it is from that less ible realm that much of life's best values es.)

am willing—indeed glad—when my pas- discards some attitude, or doctrine, or f that is no longer found tenable; but I t want him to leave a vacuum or a muti- l body there. I want him to replace it a greater truth about which he is posi- —a greater truth that will stir me to er thinking, nobler action. I want him ave positives that he believes as strongly d the fathers the things which to them truth; and I want him to hurl them e and mine with courage and with burn- conviction.

is true that most of the Ten Command- ts begin with "Thou shalt not"; but the ings of Jesus, amplifying the Command- ts, were certainly positive, and direct, stirring to mind and spirit.

rely there are within the beliefs of the ster of 1946 enough positives that he can from the pulpit every Sunday. Nega- , like church debts, will not attract the tion and cooperation of a virile genera- And if laymen, by words and deeds, to win others to Christ, their faith also "accentuate the positive."

hat about a series of sermons on "This hat I believe—and Why I Believe It?"

relationship. Characteristic of the Protestant groups was that they took the gospel teaching at its face value. The primitive church, being born of God, overcame the world solely by its utter faithfulness to standards of love and self-giving which the world had forgotten.

Dangers Ahead

As to the future of the Russian Orthodox Church we foresee a danger that the spiritual regeneration which had been in evidence during the war may become gradually submerged by the materialistic considerations of world politics and economics. It has settled down to acceptance of a socialist state and has ceased to be prophetic or even progressive in its outlook. For reasons too complex to summarize here, the disintegration of Christendom was synchronized with the gradual abandonment of any organized attempt to define or maintain a Christian standard for economic or political practice. It can lose contact with the common folk, becoming something external and imposed and out of sympathy with the masses: hence losing its moral leadership. It is impossible for the Russian Orthodox Church to carry conviction to others if the church itself is to compromise with facts or conditions which are essentially unchristian. Take such an example as the Communist creed, which offends in every kind of matter against the Christian standards: its conception of the proletariat is the denial of the brotherhood of all men; its treatment of the individual as of no importance, save as a part of a totalitarian system, denies the whole conception of human family with its divine origin. The unheard of tyranny and cruelty of the Soviet régime must be morally condemned. But the tyranny and cruelty of the Soviets have no necessary connection with the social and economic system of communism. It is then possible to establish communism in economic systems together with humanity and liberty. It would presuppose a different spirit and a different mentality. The task of the Soviets is understood to be the attempt to realize social justice in the whole world, and this fits in with the traditions of the Russian people. It is awful to think that the realization of social justice should be accomplished with violence, crime, cruelty and falsehood. Stalin, in his speech in presenting the new constitution for ratification by the Supreme Soviet in 1936, said, "For the peoples of the capitalist countries, the constitution will have the significance of a program of action." The Soviet Union sincerely believes that it has an ideal which the masses of the people will follow. Since the second World War the Soviets are chiefly concerned about defense of frontiers and the reuniting of national groups in the occupied territories. Pan-Slavism was chiefly a religious idea. Originally it meant the Czar's interference against the Turks in favor of the Orthodox Slavs, Bulgarians or Serbs. The Soviets, however, proclaim unity of all Slav peoples in the fight against capitalism. All of the Protestant bodies in Russia and the Baltic States are passing through a very difficult time as Stalin attempts to make use of religion to further his Slavic imperialism. Is the so-called Christianity of a merciless Marxism going to win the East? It is part of the Protestant integrity to keep governmental hands off the churches whether to destroy or to support them. Let us face the future courageously and calmly fight for liberty and equality for all. The church leaders must work or carry out propaganda for a practical improvement in the lot of the masses in the present world.

Religion's Failure

Why did religion fail after the first World War in guiding the world into the path of Christian progress? In fact, the influence of organized religion in determining the direction of world progress or regress was negligible if judged by what has happened in the world since 1918. On the other hand, those who struggled to prevent a new war after 1918 had very little results from their work and within a generation the world was once more plunged into a fierce and horrible war. (The fact must not be overlooked that Russia emerged and developed into a great world power.) In answering the above question we must point out at least two major causes for the failure of the church. First, religion failed to formulate precise and effective methods for realizing its aims in the concrete situation. It suffered from the fact that the Roman Catholic Church

(Continued on page 472)

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Fourth Week After Easter

Revelation 22:1-5; John 15:1-12.

SEE THE BOOK OF WORSHIP

The picture of the perfect day is the point of the description so beautifully presented in our first lesson. One cannot read the story of this passage from Revelation without experiencing a sense of calm. It is what *could* happen when men with differing talents take their places in an orderly society; it is a real picture of the power of healing; it is a masterful painting of the day when the Lord shall reign in all men's hearts and they will have "his name on their foreheads." It is the day when men will not say that the Lord is on their particular side because "the throne of the lamb" will be in the midst of all men. Obviously there will be some of the "saints" who will reject this picture of the perfect day, for they will find it difficult to picture a day when men of differing races and cultures could possibly occupy places so near to their own. It is not so, if we accept even the figurative teaching of the Revelation.

"The Book of Worship" wisely refers us to the second lesson, which gives one a Christian concept of heaven on earth. The process is simple: if a branch of the Christian movement fails to bear fruit, the natural process eliminates the dead branch. Once an individual ceases to be related to the "true vine," he ceases to have a source of energy, and hence is unable to produce fruit. The implication of stewardship enters into this concept: if one ceases to have any sense of responsibility for either his own or society's advance, he is as a dead branch. "By this my Fat is glorified, *that you bear much fruit,*" said Je And then again he adds, "These things I have spo to you, that my joy may be in you, and that your may be full."

Let Us Protest

Protestants all over the nation are greatly exerci about the apparent favoritism that the secular p is showing to the Roman Catholic Church. N stories and elaborate photographs flood the pap and great Protestant stories do not get adequate erage. Resolutions have been passed, conferen with leaders of the daily press have been held, forceful oratory has been devoted to the subject.

But here is another side of the picture! Last w in Boston, a great and colorful Protestant event w practically unnoticed. More than a thousand sing representing 72 choirs from Massachusetts, N Hampshire, and Connecticut, cooperated in prod ing a magnificent hour of truly great religious mu Music from both Roman Catholic and Protest traditions was sung at this festival under the direct of the world-famous Dr. H. Augustine Smith. It truly a great hour!

But it did not rate a headline! The program well planned in advance: you don't get 1,000 peo to sing together without some advanced planni Adequate publicity was well prepared: both Bos University's bureau of publicity and the Massac setts Council of Churches had their representati well prepared to give the story to the world. Phot raphers were on hand—even the Associated P wanted to send it out on the wire service. They kn that it would be a colorful scene and a truly impr sive picture could be taken.

But the press was not allowed to come in! T festival was conducted in one of New England's la est Protestant churches; the minister had agreed t pictures could be taken of the colorful pageant The publicity director of the Council of Churc had invited photographers from four Boston pap and they came, along with reporters, assured of a c dial welcome. But when they entered the church vestryman told them that they were not welco When they told him that they had been invited, became abusive and threatened to call the police they did not leave immediately. It is a slight und statement to say that the reporters and photograph *did leave*—without stories and without pictures.

Protestants cannot complain if this is the way cooperate with the secular press. Fortunately this c is not the fixed pattern of procedure. But the tr

of this case is that it illustrates what has hap-d and is still happening in too many Protestant ches. We have a great and progressive story to o the secular world; we cannot expect the story told if we do not tell it. But most certainly we not a leg to stand on in our wailing about the onderance of Roman Catholic publicity until we e ourselves of this smug reluctance.

First in Many Years

ne Boston branch of the Methodist Publishing se has shown, for the first time in many years, a ked increase in gross business. This means that Methodists in the northeastern section of the ted States have been buying more books and rch supplies. It also means that the manager of Boston house, Mr. James C. Womelduff, and his ient staff of workers have been giving better ser- and have done more sales promotion throughout churches. Furthermore, this means that the an- l conferences in this area will receive larger divi- ds for their respective retired ministers' funds. cents from each dollar's business goes to the ual conferences.

Methodists ought to be very proud of the efficient in which our publishing group has cared for its onsibility. Ours is the oldest publishing company America's religious field. We ought to give it our st loyal support in buying our church supplies and promoting more lay interest in its success.

We Cannot Ignore It

The labor picture is very dark. Solutions to the blem range all the way from escapism to the an- ilation of labor unions. Many people are suggest- that the best way to solve the problem is for every ustry and every employee to go on a sympathy ke: then, they say, we will all see the utter futility it and settle down to a careful planning of postwar nomy.

But this is not a one-sided picture. There are basic ses for strikes that go far deeper than the antics John L. Lewis. The chronic feeling that there is justice creates men like Lewis, just as the chronic ndition of hunger and bitter resentment created lolf Hitler. As the death of Hitler did not remove fact of racism and hatred, neither will the destruc- n of Mr. Lewis remove the cause of the nation's st paralyzing strike.

Legislation will pass through Congress that will nounce violent sentences against those who cause ikes. Such a bill should pass; it must go behind the curtailment of Mr. Lewis, however, and consider the matters which created Mr. Lewis, Mr. Reuther, Mr. Petrillo, and others. It must answer the question of why we have rising costs; it must strengthen health measures; it must determine a minimum wage that will be compatible with costs. Price ceilings cannot be lifted without increasing wages. These are causes for strikes—they must be met as directly as the dictatorial practices of Mr. Lewis. Very few people dispute the basic plea for free enterprise, but all people doubt that only a few people shall enjoy the right of free enterprise.

This is a test of democracy. If it is settled to the satisfaction of a few people, it will mean that democracy has failed. If it is settled to the satisfaction of those who believe that government should operate industry, then statism will be enthroned and democracy will be forgotten. If it is settled on a Christian basis, it will mean that we will do the thing that we want done to ourselves.

150 Years of Achievement

It would be impossible to relate the true significance of the splendid growth of the New England Conference of The Methodist Church.

The New England Conference has been a leader in the progressive movements of Methodism. It has been consistently staunch in its stand for social justice and personal salvation. The extension of the conference has not been erratic, but has followed a definite pattern of growth. (The Belmont Church shown on the cover of this issue is an example of the sort of careful planning done by the New England Conference.)

The influence of the laymen has been greatly accentuated in the policies of this conference. New England Yankee attitudes have had much to do with this, and it is true to say that this section of Methodism has been more congregational in its development than perhaps any section of the church.

The work of the executive secretary for the Preachers' Aid Society has been significant. During the past year the secretary has raised nearly $125,000 by personal solicitation in preparation for an appeal to the churches to raise another $150,000 for the rapid establishment of a minimum retirement fund that will exceed the average of the denomination.

The able leadership of the district superintendents and the resident bishop has been an inspiration to all of the pastors and laymen of the conference. The New England Conference begins its second era with a firm foundation based on a realistic faith in God and a determination to really be a church of service.

Washington Diary

SAMUEL W. IRWIN

The District Municipal Court, walls panneled to the ceiling, dimly lighted like a wide space in the Catacombs, windows with Venetian blinds all lowered, was due to open its session according to my police ticket, at 9.30 a.m. As Dickens might have had Mr. Scrooge say about his secretary, Bob Cratchett, 9.45 came and no Bob, 10 o'clock, no Bob. At 10.15 all rose, the judge entered, took his uplifted place and the honorable court was in session. At 10.30 it was my turn. I was asked if I was guilty. I replied that I came to find out. There had been a line of parked cars and one open space, and I had taken it; no mark on the walk and 30 feet to the sign in front of the car ahead. I had gone to the Church of the Epiphany to hear the rector from Trinity Church, Copley Square, Boston. (He was saying as I entered, "Seal the kettle over the flame and it will blow up the house, give it expression and it will sing.") In half an hour I was back at my car, and on it was a ticket to call at the office of Traffic Police. I did that and left a deposit, to appear at the Municipal Court, Criminal Division. Total fine here, five dollars. The officer said, "All the cars in that line got it." I hadn't investigated that, and I recall I hadn't stopped to sing. They told me if I had stayed away it would have cost me only the three dollars deposit. If any Mr. Milk-Toast wants to get over an inferiority complex, let him stand up ten feet from a traffic court judge, look straight at the bridge of his nose, kindly, and let him do his worst. It may cost two dollars extra, but one has seen the terrible inside and walked out unafraid and free, to hunt another parking place. I then drove down to the Museum of Natural History of the Smithsonian Institute to inquire about the life of an old friend, Diplodocus Longus, the dinosaur, of the Jurassic period from Uinta County, Utah, length seventy feet two inches. The courteous colored man in the elevator took me up one floor and pointing through a maze of corridors, said, "You'll find him in the S. E. Room off the rotunda." I passed totem poles, ancient clocks from the Netherlands, a wooden chest of the 15th century in France, paintings in oil of ruffs and collars, and simple apple blossom time in water colors, on by a small statue copy of the Moses with the horns, work of Michelangelo Buonarroti, from the old church in Rome of San Pietro in Vincoli (where the links of St. Peter's prison chains are kept in the crypt), past a massive Leif Erickson ready for some expedition, and Lafayette on horse back high up on a pedestal,—and there right ahead was my friend Diplodocus. His silence, his maintained poise, his oblivion to all traffic rules then and now, the turn of his seemingly understanding head and all,—and I was consoled.

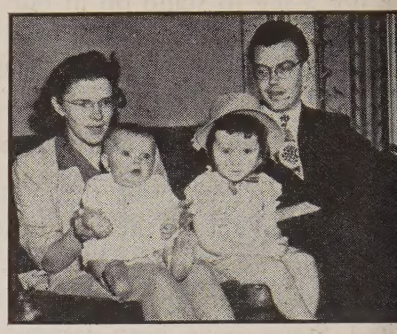
Tuesday, April 2—This is the 13th day of the Moslem New Year in Iran (they start with the flight of Mohammed from Mecca, 622 A.D., at the springtime equinox), a rather distressing 13th for Mr. Ala, the Iranian minister here. Though not a member of the Security Council, he appeared before it at the unrelenting behest of Secretary Byrnes to tell of the past, and foretell the future of his country,—of its hills, its deserts and its fabulous oil. With his Teheran capital pulling invisible strings on one hand, and the inscrutable Mr. Gromyko waiting for him somewhere out behind the schoolhouse, his testimony nearly canceled out. While Russia, blocked by earlier commitments of others in this land on her border, affirms she seeks equality only with the U. S. and Britain, and wants great powers unanimity—which means the veto for ony one of them. The U. S. indicates a like stand on Pacific bases. It will be therefore concessions and unanimity or the West dominating the Soviet Union—or worse.

Wednesday, April 3—Some weeks ago I set down in my diary that Drink and Lust and Greed were all in District court. Today this the same Drink and Lust (McFarland and Medley) broke for the river from their death-cells in the District Jail. Invited for a card game out into the big room, they bound and gagged their guards, took their clothes, cut their way out through a ventilator with a can-opener, slid down a rope of bed-sheets and were off through the lonely old renowned Congressional Cemetery to the Anacostia River one half a mile away, where blood hounds couldn't follow. This afternoon two officers of

(Continued on page 479)

Divinity School Holds Baby Show

Boston—More than 30 children o dents in Boston University School of T ogy took part in the annual Baby Show The event was not a beauty contest, each



RNS Photo

being judged for its best feature, su curls, dimples, eyes, etc. Photo shows to right): Mrs. Paul Kurtz, holding Lee, who was judged to have the dimples; Martha Sue Kurtz, selected as likely to become a future movie star, a Rev. Paul S. Kurtz, of Plainville, Methodist Church.

Off My Chest

Wylie, Rejecting Religion, Hails Jesu "No Mass Reformer"

Philip Wylie

Easter.

The day that celebrates the Resurrect Jesus.

The man who said:

Love one another.

Do as you would be done by.

Know the truth.

The kingdom of heaven is within.

Easter always seems very strange t for, as a scientific man in a scientific cannot accept religion. I cannot accep thing that science cannot accept. And who has specialized in the study of m psychology, I am able to know where of religion came from, and what it represents in the history of human th and human superstition.

Yet, I believe we should love one an I can see there is no possible rule of co but that we do as we would be don truth is, furthermore, the one gosp science.

Wylie Theology

I believe, too, that the individual sciousness of man is his whole estate an its possibilities are both endless and in So, if you wish to call this the "kingd heaven," I will not quarrel with you.

But Easter puzzles me, nevertheless no Christian would call me one, b dogma. And almost every Christian interpret my "heresy" in terms of a dif dogma.

Yet the man we celebrate on Easte the foe of dogma.

was an arch-enemy of hypocrites and d him slain for his integrity.
was a rebel against the order of his urch.
he had nothing dogmatic to preach -nothing for great groups to assert as spiritual property—nothing for nations on as a glorified, institutional cloak.
never preached to a nation.
never set down a social order.
never outlined an economic system.
accepted the world as the world is—an as man is—rich and poor. The om of heaven," he said, was acces- o the rich, though difficult for them, hey were so preoccupied with money. e poor, he said, "you have always with -as, indeed, we still have—two billion poor who are poorer by far today than were in the times of our grandsires. er unto Caesar," he said, "that which sar's." He was no mass reformer of the s.
He ever thought, or felt, or believed, ached, was addressed to the individual. one man at a time.
you, the only unit capable of growth.
did not use logic, or discuss science, or of psychology—because all these were of knowing which came after him. He to teach by analogue—by illustration, by le. And what he tried to teach is what ince been rediscovered as fundamental of subjectivity—of the inner nature of He explained its seeming paradoxes s Newton explained the paradox of the and opposite reaction to every physical n. He knew what he meant. He spoke ly.
ve one another. Do as you would be by. Know the truth. The kingdom of en is within you.
scientist has asked more, or poet dis- ed more of man.
was a person who understood all le and the weaknesses of people. When came upon an adulterous woman He l only that if there was even one man nt not guilty of that act he should step ard. Nobody dd. This same deed to- would be regarded not as sympathetic as cynical! He was no puritan. He was erson exclusively concerned with indi- al man and not at all with instinctually- ving society. If He knew the rich, the and the learned, He also spent much with publicans. Bartenders, that is.
he reception of His theory frustrated him. became angry and bitter, at times, or owful and wretched. Even abusive.
Vhat he said did manage to kindle in hu- nity a sense of the dignity of the individ- and did, by extolling truth, set alight a candle for our mighty sciences.
ut, when Easter comes, I, who am not a istian, marvel at those who say they are. churches teem, the loud organs roar, the irs shriek, the incense burns, the censers ng, the processions go down the aisles, afterward the streets fill with people who e there to be in a fashion parade.
Vhat has all this to do with Jesus?—Re- nt, *The Boston Herald,* Sunday, April 21, 6.

Powellville Proposes Progress Aplenty

Highlights on Christian Education

J. GARFIELD SALLIS

"Traveling Preachers" Travel Forward

Powellville Pastoral Charge is in the Salisbury District of Peninsula Conference. Its present pastor, the Rev. W. J. McKee, might well spend his days singing "A charge to keep I have," for his charge includes at least five churches. But he does not spend quite all his time singing those words, because he is by no means content to merely "keep" those churches. He has led all five of them to adopt church school goals that challenge the imagination. Mt. Pleasant church proposes to turn an enrolment of 30 into 69, Friendship church 78 into 118; and the others in scarcely less daring terms, together representing a proposed advance from 438 to 695. The increase will not consist of just names added to a roll, either, for Pastor McKee and his church school workers intend to reach an average attendance of 75% (in one case 80%) of their enlarged numbers, whereas with their present smaller enrolments they boast only 70% or less.

These Powellville goals appear in a long list of churches published by Executive Secretary Richard M. Green in his "Christian Education Newsbulletin." All of them are heartening enough, and some of them make us feel that we are walking in lofty places with those who have seen shining visions. There is, for instance, Mrs. Ella Lacurts, who heads a church school of just 20 persons in Bethel church, Gumboro charge, with, on an average, only 40% of the 20 present; and she dares with her pastor, the Rev. C. E. Wilkins, to say that by Christmas 1948, the twenty shall have become fifty-four, and the 40% of twenty shall have become 75% of fifty-four. Pastor Wilkins has another such superintendent, William Ellingsworth, in Westwood church, where the present 23 pupils are to be increased to 60 and the present 50% attendance to 75%; and still another in the Gumboro church, F. J. Brittingham, who shares with his pastor the determination to add 47 to his present enrolment of 79. If these are the visions seen by the "people called Methodists," then indeed have we a "Crusade for Christ." Altogether, Dr. Green's list shows forty-one churches with present total enrolment of 6,217 and a projected increase of 3,158.

Central Pennsylvania Conference, which, in last conference year, lost 577 in church school enrolment and 719 in average attendance, promises this year a gain of several thousands, according to a Nashville release. During the week of April 8-11, four hundred church school officers and teachers, pastors and district superintendents assembled in a series of district clinics conducted by a representative of the General Board. There were excellent reports and enthusiastic plans for intensive cultivation this summer, a training institute for church school Crusade counselors and a conference-wide convention of church school superintendents in the fall.

Vacation Schools

Vacation schools which, because of their day-by-day continuity have become recognized as an important aid to Christian Education, are receiving a good deal of attention in many of our conferences. Miss Edith M. Jordan, executive secretary of the New England Conference Board of Education, is planning three such schools on Springfield District and two in Worcester District this summer. Mrs. Eva B. Pitman, the conference secretary of vacation schools, will devote five weeks to conducting these schools, beginning on June 23rd.

Miss Ethel Ristine, the General Board's vacation school worker, conducted a conference for workers in this department at Copley Church, Boston, Mass., on May 10, 11 and 12. Also in Boston, there will be a vacation school institute at First Baptist Church, Commonwealth Avenue and Clarendon Street, on May 25th, under auspices of the Massachusetts Council of Churches.

Baltimore Conference will have vacation school institutes in Baltimore, for

(Continued on page 470)

PERSONS

Mrs. Henry M. Wriston, 57, wife of the president of Brown University, Providence, R. I., passed away on May 12th. Mrs. Wriston, the former Ruth Colton Bigelow, of Springfield, Mass., and Dr. Wriston met while attending high school there. Following their graduation, she attended Vassar College, while he continued his schooling at Wesleyan University. They were married in 1914 after Dr. Wriston received an appointment as an instructor of history at Wesleyan. Mrs. Wriston is also survived by her mother, Mrs. William D. Bigelow of Springfield; a daughter, Barbara, and a son, Lt. Walter B. Wriston, who was flown home from his Army duties in the Philippines about a month ago to be with his mother. Private funeral services were conducted on May 14th in the Wriston home in Providence, by the Rev. Dr. Donald G. Wright, pastor of the Mathewson Street Methodist Church there. Burial was in Springfield.

Sweden Honors Dr. Mott

WASHINGTON, D. C. (RNS)—Dr. John R. Mott, president of the World Alliance of the Young Men's Christian Association, was presented with the Prince Carl Medal by Swedish Minister Herman Eriksson at the Swedish Legation here.

The medal was originated by King Gustav of Sweden to honor the 85th birthday of his brother, Prince Carl, former head of the Swedish Red Cross. The award is to be made annually to those persons winning singular distinction in national and international humanitarian work.

Dr. Mott, who recently returned from a tour of Europe, is one of three persons named for the honor. Also cited were Sir John Kennedy, British Red Cross leader, and Mrs. Elsa Braendstroem Ulrich, who did war work among the Russians in World War I.

Mrs. B. T. Badley Dies in Nebraska

Mrs. Mary Putnam Stearns Badley, wife of Bishop Brenton Thoburn Badley, former episcopal head of the Delhi (India) Area of The Methodist Church, died on Sunday, May 5th, after a short illness, in Omaha, Neb. Bishop and Mrs. Badley were visiting at the home of their son, Luther S. Badley, when she was stricken. They were, at the time, enroute from California to New York, planning to return to India at an early date.

Mrs. Badley was born in Wilton, N. H., March 6, 1872. She was graduated at Boston University. As a missionary of the former Woman's Foreign Missionary Society of The Methodist Church, she went to India in 1899, and was appointed to service in Isabella Thoburn College, Lucknow, and to supervision of schools and women's evangelistic work on the Lucknow District. In 1903 she was married to Dr. Badley, serving with him principally in Lucknow and Delhi.

Surviving are her husband and son; a daughter, Mrs. S. R. Burgoyne of Marzarpur, India; and a sister, Mrs. Alice Hartwell, of Milford, Mass.

Dr. Otto Scott Steele, minister of Endion Church, Duluth, Minn., has accepted an invitation to deliver the annual baccalaureate sermon to the 1946 graduating class of the Duluth State Teachers' College, Duluth, at the baccalaureate service to be held on Sunday evening, June 2nd. Dr. Steele is a graduate of Boston University School of Theology in the class of 1920.

Born to the Rev. and Mrs. James K. Mathews, in Baltimore, Md., a daughter, Anne Treffry, on April 17th. Mrs. Mathews is the daughter of Dr. and Mrs. E. Stanley Jones of India. Mr. Mathews is an associate secretary-elect (for India) of the Board of Missions and Church Extension of The Methodist Church.

Dr. Karl K. Quimby, secretary of the Department of Field Work, of the Board of Missions and Church Extension, accompanied by Mrs. Quimby, is on a brief secretarial visit to Cuba, Haiti, the Dominican Republic, and Puerto Rico. He will bring back pictures, articles, and "platform ammunition" from his studies and observations.

Mr. Pasquale Di Pietro, father of the Rev. Chris Di Pietro, former pastor of the North End Italian Methodist Church, Boston, and now minister of the Second Presbyterian Church, Hazleton, Pa., passed away, after a short illness, at his home in his seventy-seventh year. Funeral services were held on Monday, May 6th, at St. Paul's Italian Methodist Church, East Boston, with the Rev. Frank L. Pizzuto, pastor, officiating, assisted by the Rev. Armando Donaruma, of Boston.

The Rev. Frederick W. Smith, superintendent of the Christian Civic League of Maine, has resigned from that position after nineteen years, to assume the superintendency of the Maryland Anti-Saloon League.

Mr. Samuel A. Phinney, who has been responsible for seeing to it that ZIONS HERALD has reached its readers for the past twenty-four years, has given up his position with us at the advice of his physician. Mr. Phinney has the cordial best wishes of his associates for his continued health and happiness.

HARRISBURG, PA.—Bishop Ralph Cushman, of the Minnesota Area of The Methodist Church, and president of the Anti-Saloon League of America, declared here that "there are too many cocktail drinkers on church official boards." Speaking at a Temperance Rally in the Forum of the State Education Building, the bishop told an audience of 1500 that "these people cannot operate a church and set examples for the young people."

Dr. F. Darcy Bone, staff member of the Editorial Division of The Methodist Church, died at Vanderbilt Hospital, Nashville, Tenn., May 5th, after an illness of six months. He served at various times during the past eleven years as editor of *Adult Student, Wesley Quarterly, Home Quarterly* and *Challenge*. Born on January 10, 1900, at DeWitt, Mo., he was the son of the Rev. Joseph Warren and Mrs. May Darcy Bone. He was educated in public schools in Missouri, and graduated from Central College, Candler School Theology, Emory University and Yale U versity. He held the degrees of M.A. Ph.D. from Yale. He studied in the Uni sity of Berlin in 1928-29.

NEW YORK (RNS)—John L. Fortson, rector of public relations of the Fede Council of Churches, has been named tional director of the United Church C vass, it was announced here by Dr. Karl Quimby, chairman of the Canvass' plann committee. Fortson will continue in his F eral Council post, serving the Canvass o part-time basis. Recently returned from th years service in the Navy, he succeeds Rev. Stanley I. Stuber, public relations di tor of the Northern Baptist Convention w has acted as director on a voluntary basis the last three years. Mr. Stuber becon chairman of the advisory committee of Canvass.

The Rev. Ralph W. Sockman, minister Christ Church, New York, and chairman the National Interfaith Committee of American Society for Russian Relief Inc porated, presided at a dinner of clergym and lay leaders at Hotel Pierre, May 5th. read to the guests, who represented num ous religious denominations, a telegram fr Joseph E. Davies, former ambassador to Soviet Union, calling upon churchmen counteract the suspicion that has arisen si the end of the war. Dr. Gaither P. Warfie of the Methodist Committee for Overseas R lief was one of the speakers. He stated th in 1944 and 1945, with little organized effo The Methodist Church contributed 44,9 household kits, tons of new and used clo ing, much food and medical supplies, t value of which is conservatively estimated $650,000. He also referred to the recent co tribution of $15,000 from the Methodist Co mittee for Overseas Relief, which is to p vide winter outfits for 700 orphans residi in the city of Pskov.

The Rev. E. S. Tasker, of Tilton, N. H., retired member of the New Hampshi Conference is in the Baltimore Eye and E Hospital, Baltimore, Md., where he has ju had cataracts removed from both eyes. H condition is reported as favorable.

The Rev. Dr. Frederick T. Bertram, mi ister of the Methodist Church in Woonsock R. I., has been named by the Woonsock Ministerial Association as delegate to t seminar of the American Christian Palesti Committee, to be held from May 27th to t 29th at Ocean City, N. J. Dr. Bertram acquainted with the Zionist cause, havi visited Palestine with Mrs. Bertram in 193 under the auspices of the American Scho of Oriental Research.

The Rev. Warren Prince Landers, 76, Brookline, Mass., a pioneer in the Christi Endeavor movement and a contributor ZIONS HERALD in years past, died on Sunda April 28th. He was well known througho Methodist churches in Massachusetts as temperance speaker. He is survived by h wife and four sons, one of whom, Philip a Methodist minister, is the associate gener secretary of the International Council of R ligious Education in Chicago.

five week, coast-to-coast tour by the well n Boston University Seminary Singers, e divinity school organization of the n University School of Theology, is duled to begin Tuesday, May 28th, the following the university's commencement am. Three soloists will travel with the p which is under the direction of Dr. s R. Houghton of the university fac- conductor. Organ soloist and assistant uctor will be 19-year-old theology stu- Richard W. Ellsasser of New York City, has received national acclaim as one of most outstanding concert organists of this ration. Mr. Ellsasser has also been rec- zed for his memorization of the complete organ works of Bach, the youngest per- and one of only two persons now living, have achieved this feat. Helen R. Sa- Boston, and Nora Garner Riggs, North ton, both well known sopranos and stu- s in the university's college of music, travel with the group. The two girls Mr. Ellsasser were featured soloists at University's Bach Festival, which took e April 30th, May 2nd and 3rd, in Jordan l. The first concert is scheduled for Syra- , N. Y., on Tuesday, May 28th. Concerts more than 30 cities will follow, with pro- ns being presented in Toronto, Canada; roit, Mich.; Chicago, Ill.; Duluth, Minn.; g Beach, and Pasadena, Calif. The tour end with a concert, July 1st, in Des nes, Chicago, Ill.

r. Louis, Mo. (RNS)—The Metropolitan urch Federation of St. Louis has called on ristians to oppose the "growing spirit of lerance especially manifest in the renewed vities of such organizations as the Ku Klux n." The St. Louis Federation includes Negro and white Protestant churches in Louis, representing 15 different denomi- ions.

aratoga Springs, N. Y. (RNS)—Com- nding newspapers, magazines and radio ions which refuse to accept liquor adver- ng, the Troy Conference of The Method- Church went on record at its meeting e as "opposing the continuous use of grain the manufacture of alcoholic beverages ile conditions of world-wide starvation st."

Dover, N. H. (RNS)—Extension of the litary draft was denounced as "an enter- g wedge for permanent conscription" in a solution adopted at the 117th annual ses- ns here of the New Hampshire Method- Conference. Other resolutions urged more tion for overseas famine relief and called r fairer treatment of minority groups in merica.

Harrisburg, Pa. (RNS)—Two of Pennsyl- nia's largest church organizations—the ennsylvania Council of Churches and the ennsylvania Council of Christian Education merged their offices into one headquarters re during the 16th annual convention of e Council of Churches. The two groups, owever, will retain their individual identi- es. The Rev. Ivan M. Gould, general secre- ry of the Service Men's Christian League, hiladelphia, was installed as joint secretary f both groups. He succeeds the Rev. Dr. William L. Mudge, who has retired after 35 years as secretary of the Council of Churches, and the Rev. Dr. Walter E. Myers of the Council of Christian Education.

Rome (By Wireless) (RNS)—Grace Moore, American opera singer, has been converted to Roman Catholicism and will be received into the Catholic Church before returning to the United States from a concert tour of Italy, it was disclosed here. Miss Moore, who has been a member of the Baptist Church, was received in audience by Pope Pius XII following her first singing appearance in Rome.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last two weeks of May at 8.10 a.m.

May 20—The Rev. Albert Ziegler, Universalist Church, Wakefield.
May 21—The Rev. Ferdinand J. Loungway, Union Congregational Church, Roxbury.
May 22—Dr. Emil M. Hartl, Director of Hayden Goodwill Inn at Morgan Memorial.
May 23—The Rev. Robert M. Grey, First Congregational Church, Woburn.
May 24—The Rev. Earle G. Daniels, Rector St. James Church, Cambridge.
May 27—Dr. Donald G. Lothrop, Community Church, Boston.
May 28—The Rev. Arthur Hopkinson, First Methodist Church, Lynn.
May 29—The Rev. F. Havis Davis, Union Baptist Church, Cambridge.
May 30—The Rev. Arthur Griffing, Educational Dept. of Morgan Memorial.
May 31—The Rev. Donald A. Wells, Methodist Church, Weston.

To Increase Activity in Alaska

Juneau, Alaska (RNS)—Increased activity by The Methodist Church in Alaska was foreseen here with the announcement at the annual Alaska Mission Conference of the church that a ten-year religious development program within the Territory is being projected.

Ernest W. Peterson, president of the western Jurisdictional Council of the church and an associate editor of the *Oregon Journal*, will make a study of the church's responsibility in Alaska and gather data for the ten-year program.

Dr. Earl R. Brown, an executive secretary of the Division of Home Missions, indicated that the denomination is aware of both the opportunity and the responsibility it faces in Alaska. He said an effort is being made to find capable university-trained personnel who also understand special welfare work and who have had training in youth and recreational work.

Court to Rule on Parochial Transportation

Washington, D. C. (RNS)—The Supreme Court will decide on the right of boards of education to pay for the transportation of pupils to parochial and other non-profit schools, it was announced here.

The court's ruling will come in a review of a case instigated by Arch E. Everson, executive director of the New Jersey Taxpayers Association. Acting as an individual, Everson is contesting payments totaling $357 by the Ewing Township (N. J.) board of education for transportation to parochial schools in Trenton.

Everson said the arrangement amounted to public support of religious establishments and use of tax money for private purposes. The law under which the payments were made requires boards of education to provide free transportation for students in the schools where similar services are given for public school children.

Crusade News

Chicago—Crusade for Christ Relief and Reconstruction Fund receipts have reached a total of $26,045,168 as of April 30, Dr. Thomas B. Lugg, treasurer, announced.

The Arlington Heights Methodist Church, Stroudsburg, Pa., is listed as a new congregation on the North District, Philadelphia Conference. The Rev. L. D. Palmer, pastor of the Swiftwater Methodist Church, who has been preaching in the Arlington Heights church, which was formerly known as the Loder's Mission Chapel, had the charter changed.

From Rev. Albert M. Witwer, superintendent of North District, comes the story that Loder's Mission was started in a school house about 1900, with a membership of 20. On Palm Sunday of this year, Dr. Witwer preached the sermon there and assisted Mr. Palmer in welcoming the 20 members, 16 young people from preparatory membership, 7 on confession of faith and 8 by transfer of letter. The church now has a total of 51 members, the building and furnishings are in good condition and free of debt. A "thriving" Sunday school meets every week under the direction of Theodore Metzgar.

Maine Conference

The Maine Annual Conference of The Methodist Church will be held from May 22nd to the 26th at Grace Methodist Church in Bangor, Me., with Bishop Lewis O. Hartman presiding. As conference chaplain, The Rev. Charles Parkin of Portland, will speak at the morning Quiet Hour services. The Rev. Merle S. Conant of Farmington will preach the address at the Memorial Service on the evening of May 22nd.

Among the out-of-state guest speakers on the program will be Mrs. Howard M. LeSourd, president of the New England Conference W.S.C.S.; the Rev. Thomas R. Burns, minister of Union Methodist Church, Fall River, Mass.; the editor of Zions Herald; the Rev. Walter N. Vernon, Jr., of the General Board of Education; Dean Walter G. Muelder of Boston University School of Theology; the Rev. Dr. E. Lamont Geissinger of the Board of Lay Activities, Chicago; Bishop Willis J. King of Monrovia, Liberia; and Bishop Shot K. Mondol, of Hyderabad, India.

What's New in the Bible?

International Uniform Lesson for May 26.

FINDING A NEW SENSE OF VALUES. Luke 12; 18:24-30; 19:1-10; 1 Timothy 6:17.

I. *The importance of a true standard of values.*

His standard of values completely determines a man's ways of thinking about all the issues of life and his action upon them. A false standard means an essentially false life, a true standard of life which is invincibly true. Hence Jesus warns His friends against the prevailing delusion that bodily safety is the all-important thing. The safety of the soul is vastly more important, for the soul lives on when the body is dead (Luke 12:4-5). The approval of God is of far more consequence than that of men (Luke 12:6-9). The material goods of this life are all very well, but to put them first is the maddest folly (Luke 12: 13-21). The choice of one's standard of values is a life and death matter—*"For where your treasure is, there will your heart be also."*

II. *Worldly values and the standard of Jesus.*

Perhaps the greatest danger which faces the Christian of today is the tendency to soften down the sharpness of the distinction between the standards of this world and those which Jesus taught, by which He lived, for which He died. The world is in many ways a better world than that of Jesus' day. But there can be few greater mistakes than to think that it is a Christian world, and that its standards may be accepted by the follower of Jesus as right and good. Money still talks more loudly than it should be allowed to talk. *"Take heed and beware of covetousness"* is still teaching which is foreign to a world in which the getting of money seems to justify almost anything from the black market and the liquor business to the hoarding of the grain for lack of which whole populations must starve. "Eat, drink, and be merry," is still the cry of the crowds that throng the night clubs and the bars. The great anxieties of the men and women of the world are for their lives, what they shall put on. And in all this the world is false and mad and basically inhuman. In its standards of value are the roots of individual shipwreck, social dislocation, and international war.

Jesus, seeing this with the clear vision of One Who lived high above the fogs of earth, called for a complete reversal of the world's standards of value. Riches are not to be grasped after but to be guarded against (Luke 18:24-30; I Timothy 6:17). First and central must be the kingdom of God, His great gift to men (Luke 12:31-32). The church must do as He did, it must win its independence of an unchristian world. The only true gospel is one which overcomes the world and makes man the son of God and not the slave of the passing show. We must be keenly awake to the constant and deadly danger of the insidious infiltration into the church of the principles and practice of the world's false materialism.

III. *Jesus as Giver of a new sense of values.*

Jesus sought to give to His followers not only a new standard of values, but an inner feeling for them, a deep sense of the reality and beauty and power of the kingdom of God. How did He do it? He taught—He spoke as never man spake. He lived a life fearlessly true to the ideals He taught. At last He died for them, and on His cross they shone out with a quenchless and compelling glory. The Cross became the power of salvation because in its light men see so clearly the value of the ideal of Jesus that they are delivered from the power of lesser standards and are won over to Him Who is the way, the one true way, and the way in which there is life indeed.

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EASTER BELLS

Altie J. W. Randall

The Easter bells are ringing,
And from the choir the song,
"Hail the Lord Christ's risen,
Let all the song prolong.

We may not be among the throng,
Whose voices sing the part,
But Christ has said it still can be,
Easter in our heart.

THE ROAD

Mrs. Richard Kellogg

Had I been one, that far-off day,
Who walked along Emmaus way,
Could I have failed to know 'twas He
Who trod the dusty road with me?

The sense of precious hours we'd known
His Sacred Presence must have shown.
My very need had made me see
Who walked along the road with me.

How could they be so slow of heart
To grasp the truth He would impart!
How could their eyes so holden be
Their risen Lord they could not see!

Am I less blind, today, than they
Who walked that first Emmaus way,
That in life's stress I fail to see
My Master walks the road with me?

LILAC TIME

Richard T. Broeg

Now once again it's lilac time,
Their fragrance fills the air;
The trees have donned their softest green;
Beauty lies everywhere.

The birds are singing sweet and clear
Their lovely songs of praise;
A radiance lies o'er all the earth,
That speaks of heavenly days.

But when I smell the sweet perfume
Of lilac blossoms gay,
My memory takes me back once more
To old things, far away.

I see again the old dear scenes
I knew when but a boy;
And best of all, my mother's face
I see with deepest joy.

Oh memories dear and memories sweet,
My treasures one and all;
When lilac fragrance fills the air,
It serves each to recall.

American Mother of 1946

SPRINGFIELD, KY.—Mrs. Emma Clarissa rment, granddaughter of a Negro slave l the widow of an African Methodist Epis- al Zion Bishop, has been chosen by the lden Rule Foundation as the American

NS Photo

other of 1946. She was attending a church nference here when notified of her selec- n. Shown with Mrs. Clement are Jo Ann llen, left, and Mary Emerson, right. Mrs. ement, 71-year-old mother of seven chil- en, is a native of Providence, R. I., but now akes her home at Louisville, Ky. All her ildren went through college. One son, Dr. ufus E. Clement, is president of Atlanta niversity, Atlanta, Ga., and another, Fred- ick A. Clement, is professor of physics at est Virginia State College, Institute, W. Va.

At Ecumenical Service

CHICAGO—Christian clergy and laymen of ore than 30 communions participated in an umenical service at the University of Chi- go Chapel here. Shown above just before e service are (left to right): Bishop Leon

RNS Photo

rochowski of the Polish National Catholic hurch; Methodist Bishop J. Ralph Magee of hicago, and the Rt. Rev. Edwin J. Randall, uffragan Bishop of the Protestant Episcopal iocese of Chicago. The service was held nder the auspices of the Chicago and Mid- vest Regional Committees for the World ouncil of Churches.

The Klan Is a Symptom

MANFRED A. CARTER

The Ku Klux Klan must be condemned, stamped out and prevented, but that is not enough. The KKK is only a symptom and trying to cure symptoms is seldom of permanent value. It is not merely a Southern problem for New Englanders to fume against. The Negro migration to the north has spread the basic trouble all over America. Last summer in San Francisco I noticed that most of the street car conductors were Negro women. In Chicago I saw Negroes everywhere. In California they flooded the vacated Japanese slums. We are always reading of race riots in Detroit, of crime in Harlem. Did you ever visit Harlem? I did—by accident.

Taking a Fifth Avenue bus, intending to go to Riverside, I dropped off at the wrong corner and tried to cut through the side streets. After a few minutes of seeing no white faces at all, I grew anxious, until even the tiers of Negro children's faces on the tenement steps made me uneasy. I felt as if I had suddenly lost myself in the jungle. I remembered too many news items. When a dozen young Negro lads of eighteen or twenty came crowding down the sidewalk I stepped off into the street and didn't argue. At the next main traffic artery I hailed a taxi and removed myself from there hastily! The driver told me two soldiers had been killed in that vicinity a short time before and that the area was off bounds for the military. A more courageous person would have stayed in Harlem to visit, but I think there are quite a few who would have hunted a taxi. It is one thing to love the Negro. It is another to live at the edge of Harlem or near any other concentration of Negro life.

I have never had a home in such a section, but I have lived near an Indian reservation. When I found that Indians ate habitually in a restaurant where the meals were good and yet cheap, I quit going to it; not through race prejudice, but because I knew the statistics of disease on the local reservation. We in New England are apt to deal with the Negro problem in the abstract. The Southerner deals with very concrete facts.

But there are tangibles on the other side of the question too. In college days, one of my personal friends was a Negro. Together we sold advertising space on a desk blotter and gave the blotters to the students, netting a small sum apiece. We were in business together. He lived near me and we often talked. I recognized then, as I do now, that he was my mental superior. Events have demonstrated the fact because he became a noted educator.

Every copy of George Washington Carver's biography, or a similar book, that is circulated, will do more actual good than many columns of condemning race prejudice in the south. Individual Negroes have demonstrated that their race is adequate. Anthropologists have proved scientifically that there is no innate racial superiority. But that fact does not remove the hysterical mind of some underprivileged individual of that race. People of the Negro sections are not to blame for a higher tuberculosis or syphilis rate, or for living in squalor, but the fact remains. We recognize that their smiles often hide sad heartts and we sentimentally attribute piety to them all. But they are not all religious or sweetly resigned. Seven million Negroes, over half the number in America, are not church members. Negroes are sometimes criminal, as are other peoples. Lynching is always wrong and unAmerican, but not all the Negroes lynched were innocent. Let us recognize the facts back of the KKK even while we condemn it.

I remember the Klan of twenty years ago, here in New England, and served a church that had been torn to pieces by Klan activities. Those of us who went through that experience do not want it again. A procession of Klansmen dropping in a dollar in the collection plate once a year is no real help to a congregation. I spent two years trying to reconstruct a church that the Klan had nearly ruined. One of our Methodist churches on Cape Cod was locked against the minister sent to them by the conference. One of the Klan leaders made the conference more than enough trouble before he was expelled. Some of us have

(Continued on page 473)

Nels F. S. Ferré

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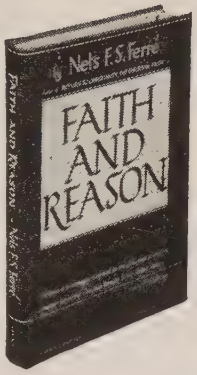

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Powellville Proposes Progress Aplenty

(Continued from page 465)

the central section on May 25, northwest section, May 27-28, northeast section, June 5-6.

In Central Pennsylvania Conference, Misss Ruth D. McDannell of New Oxford, Pa., has been secured to conduct vacation schools in needy rural churches from June 8 to September 1.

Pittsburgh Conference is holding vacation workers' institutes, May 4-9, in cooperation with other denominations. Leaders in these will be Miss A. Myfanwy Roberts of the state council of churches, Mrs. Elizabeth M. Finn of the Northern Baptist Convention, Miss Carolyn E. Muller, Pittsburgh Conference director of children's work, and Miss Edna Jenkins, a kindergarten specialist.

More About Puerto Rico

As we remarked in this column last month, the Puerto Rico Provisional Conference is part of Washington Area, and we are assured by Bishop Charles W. Flint that such is in fact the case, the editors of the 1944 Discipline being in error in listing Puerto Rico in another area.

Subsequent to our last writing, we have a further letter from the Rev. Harold M. Hilliard, superintendent of the Puerto Rico Conference, in which he remarks: "To much emphasis has been placed on the *poverty* of Puerto Rico, and many of our people "in the North" do not realize that there is great beauty and wealth in our little island, as well as poverty and slums. Our greatest problem, aside from the lack of workers, is the crowded condition of many of our church schools. At Barrio Obrero, a section of Santurce (part of greater San Juan), Brother Juan Curet has a session of the church school for children at 9 a.m., and another for adults at 10 each Sunday. At the Santurce church, Brother Tomas Pereles packs 165 in a tiny church, holding classes in the parsonage, and even in the open air at the side of the church. Money is allocated for new buildings at both these places, but the scarcity of building material and excessive prices for labor create a real problem. . . . Then there are thousands of "jibaros" (country people) in the rugged mountains of Puerto Rico. These people are sadly neglected, but are anxious to learn and ready for the gospel. We need workers who will go on foot and horseback to these people, preaching, teaching and healing. There are open doors in Puerto Rico for consecrated and trained young missionaries."

New Hampshire Youth Institute Relocates

Facing up to the challenge of numbers of its young people whose registrations have had to be refused in previous seasons, because of insufficient accommodations, New Hampshire Conference youth leaders have obtained the use of Geneva Point Camp, Lake Winnipesaukee, property of the International Council of Religious Education, for this summer's institute, which will be held June 15-21. Here there is space for three hundred, and it is expected that no one will have to be turned away. The dean is the Rev. Franklin P. Frye, and Mrs. Frye serves as dean of women and registrar. Registrations should be addressed to her at 16 Cheney Street, Newport, N. H. The faculty will include the Rev. J. Lester Hankins, the Rev. J. K. Craig, Mrs. Edwin Christensen and probably a Chinese or Japanese national or a missionary who has worked in one of those countries. Mrs. Ernest Shepherd will be institute nurse, and the business manager is William J. Davis.

Sterling Institute, Worcester District of New England Conference, adopts this year a catering plan similar to that prevailing for several years in other district institutes. Instead of contracting for meals, the institute council has placed the dining hall under the auspices of its business manager, Ernest G. Maloney of Natick, Mass., and has engaged an experienced dietitian, Miss Violet Hemenway, to supervise the menu and service. Miss Hazel Cutting, Cherry Valley, Mass., is the registrar. The dates for the institute are July 21-28.

Peninsula Conference has two institutes for intermediates and two for seniors and young people. Easton and Wilmington Districts combine in a senior institute June 17-24 and an intermediate institute July 1-7. Dover and Salisbury Districts have their youth institute June 24-30 and their intermediates July 8-14. Accompanying these announcements in the *Peninsula Newsbulletin* are these wise admonitions which might be offered in connection with all other youth institutes: "Adult leaders, especially local church officers and ministers, can do a great service to the young people by preparing them for attendance at the summer agency, informing them in advance of the nature of the program, its schedule and procedures; the purposes of the institutes; what will be expected of those attending; what some of the results might be. Those who attend should be encouraged to share their experiences with others on their return.

Jumonville, Pa., will be the site of two intermediate, two senior, and one post-high institutes this summer, with a limit of four reservations from each church in the Pittsburgh Conference for the intermediate and senior groups unless, by June 1, the capacity has not been reached.

Baltimore Conference Senior High institute will again meet on the campus of Western Maryland College, and by repeating the institute program in a second week, the leaders hope to enroll as many as five hundred young people, obviating the necessity of refusing registrations as had to be the case with more than 100 last year. The dates are June 24-30 and July 1-7.

(News and comment for "Highlights on Christian Education" should be mailed to the Rev. J. Garfield Sallis, 175 Mayfield St., Worcester-2, Mass.)

The New Jerusalem

(Continued from page 459)

death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

A New Heaven, and a New Earth. God's will on earth. God calls me to do my part—to do His will here. That is what Easter means. Christ is let loose in this world—he is not dead—he is alive—he calls you and me. Do we hear?

We are not here this morning to argue about the existence of God. The Bible takes that for granted. Those who argue about him have a sorry world to live in. They cannot sing with the psalmist "When I look at the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him?" "God didn't make stars," they say—"why not give the nebular theory credit for them." Paul Scherer, in his masterful book, *Event in Eternity,* adequately speaks to them. Regarding stars he says (for them):

Twinkle twinkle little star,
We know precisely what you are!
We've studied your size, and got your mass;
You're not a diamond, you're helium gas!

He goes on to say of them: "We have discovered what mother love is by injecting secretions into rats. The only answer to which—is rats!" The soul is but a knee jump. And we have invented gunpowder, conquered nature, only to find that without God, man's triumphs over nature are abysmal defeat. Life without God is meaningless.

Nor are we here this morning, to *find* God. God is not lost. We are here to open our hearts to Him. Picture if you will, Hunt's painting, "Christ at the Door." There he stands, brow encircled with thorns, before a cobwebbed, creaky, rusty hinged door. There is no handle for him to grasp—the handle is inside—in your heart. Will you let Him in. "If any man hear my voice and open the door, I will come in to him and sup with Him." In this sanctuary, we are gathered together, not to find Him, but to let Him in. The risen Christ is among us.

The book of Revelation has at once been one of the most neglected, and most abused books of the Bible. Neglected, because we could not understand it. Abused, because many, such as Judge Rutherford's cohorts in the Watchtower Society have endeavored to divine the future from it. The Beast in Revelation has been identified with contemporary events not only by them, but for countless ages. In the twelfth century, the beast was Mohammedanism; in the sixteenth, the Papacy; in eigtheenth century England, it was Napoleon, and not so long ago, it was the Kaiser.

Such interpretations are discredited by scholars for good reason. Revelation was written for a specific time in history, for a time of persecution, when men needed to be reminded that God had not forgotten them. It was written at the beginning of the second century. You remember, that when Paul was arrested, he appealed to Caesar for justice. Rome was the guardian of Christians at this stage. Now, when Revelation was written, Caesar had changed from being the protector, to chief persecutor of Christians. Rome now was the Beast! Caesar was anti-Christ.

Nero began persecuting Christians in 64 A.D., when he made them scapegoats for his burning of Rome. They were impaled on crosses smeared with pitch and as they burned, they lighted better than they knew, the streets of that dark city. Terrible as this was, however, Nero's persecution was confined to the city of Rome. It remained for Domitian, morose, suspicious, cruel in the extreme to out-Nero, Nero. Not only in Rome, but all over the world, Christian blood flowed like water. To the writer of Revelation, it seemed as if universal martyrdom would be the lot of all who remained faithful. Think of it in retrospect: hindsight is always better than foresight. Two hundred and fifty years of persecution—a never ending night—death—destruction—sorrow—sighing. And our generation had but twelve years of Hitler—yet how interminable they seemed. So the writer of Revelations wrote a "tract for times." He simply states, the spiritual will triumph over the temporal. Sorrow and sighing shall flee away. Rome will be destroyed. Christ will come again. The heavenly city, New Jerusalem, the city foursquare, built by God will come.

Not just as the poet of Revelation dreamed, have things come to pass. But his truth has come to pass. Christ has triumphed over death. The New Jerusalem is not built yet—but he calls us to build it with Him. We are co-workers together with him—or are we?

This morning, fifty-three persons have pledged their allegiance to Christ and His Kingdom, both anew, and for the first time. A small church in itself—many more than I frequently preached to in my first parish. They all pledged their loyalty to Christ and His Kingdom. What does that mean? Where does His reign stop? Where do we stop being Christian?

One great trouble with putting on Sunday clothes is that we wear them only on Sundays. We believe one day is sacred, and on Monday we take off the sacred vestments and don the secular for our daily tasks. Professor Luccock quotes A. A. Milne's novel, "Two People," with penetrating effect here:

> "But Mr. Pump was not a hypocrite. He was a religious man, whose religion was too sacred a thing to be carried into his business. The top-hat which he hung up in his office was not the top-hat which he prayed into before placing it, thus hallowed, between his feet, even if the frock-coat and the aspect of benevolence were the same. He had two top-hats, and one hat-box for them. On the Monday morning he put God reverently away for the week and took out Mammon. On the Sunday morning he came back, gratefully or hopefully, according to business done, to God. No Man can serve two masters simultaneously."

We open our hearts to Him, not today only, every day. As each day closes, ask yourself: "What have I done this day, that only a Christian would do." Wear the festal attire of the spirit, not only Sunday, Easter, but always.

But the New Jerusalem, the kingdom of God on earth, is not yet. And Easter, with all its happiness, has a sorrowful Christ brooding over it, even as He wept over the earthly Jerusalem 2,000 years ago. "Jerusalem, O Jerusalem . . . how often would I have gathered Thy children together as a hen doth gather her brood under her wings, and ye would not." And we still harden our hearts, and will not open the door.

Christ is a man of sorrows, and acquainted with grief. We have hidden our faces from him—he was despised and we esteemed him not.

"Surely he hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. . . . But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace" . . . our indifference, "was upon Him, and with his stripes we are healed."

And the Christ today, as yesterday, cries, "Father forgive them, for they know not what they do." But also he says, to him that opens: "Lo, I am with you alway, even unto the end of the world."

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The Future of Religion in Russia

(Continued from page 461)

refused to participate in ecumenical activities. They would not acknowledge that the "heretical" Protestant churches were Christian churches and they were not therefore willing to cooperate with them formally. This was a great weakness for organized religion. Secondly, the other factor of the weakness was the fact that the United States of America had refused to participate in the League of Nations.

Christianity in the world today must become as clearly a distinguishable core of resistance and example as it became in the Nazi occupied countries in Europe, or as it became in the pagan world of the Roman Empire. It may be that those Christians who have shared in the European "Resistance" will have much to teach us. Resistance is not of a priest to a commissar, or of a church administration to communist organization, but of spiritual force to materialistic force. Dialectic materialism is denying spirit. This denial is a false notion of the spirit. Truth and error are so intermingled in the Soviet philosophy because communism is not only a social phenomenon but a spiritual phenomenon too.

The future of religion in Russia must be viewed in the light of dialectic materialism. Every member of the Communist Party is bound to profess dialectic materialism. In Russia it is the official religion taught in schools just as the catechism used to be taught in the old Czarist days. Every member of the Komsomol (The Young Communist League) must adhere unreservedly to the principles of dialectic materialism. Communism does not tolerate another political, philosophical, or religious conception. Lenin failed to see the narrowness of materialistic thought. Bulgakov and Berdyaev, both theorists of economic materialism under the Czars, subsequently became philosophical exponents of the Greek Orthodox religion. Now after 45 years Nicholas Berdyaev has called on Russian exiles in Paris for cooperation with the Soviets on the ground among others, that "Like Christianity, communism calls for the overcoming of the state of nature by a higher and nobler condition." It is partly true, and cooperation with the U.S.S.R. is important on a variety of grounds, but we still need to be wary of this equation. The negative aspect of communism is not so much on social grounds as on spiritual, namely the denial of spirit and spiritual values and its encroachment upon freedom of the spirit. What is most essential for the dignity of man is freedom of thought—the very freedom for which the Protestant groups have fought for centuries.

The Vatican has already been put on the defensive by the enormous advance of Soviet political influence on the European continent. The diminution of Roman Catholic influence and population in Poland, Hungary, Lithuania and Czechoslovakia will be the result of Soviet tactics. As in these predominantly Catholic countries, so it is likely to be throughout eastern Europe and in the Balkans. Moreover, by the establishment of Soviet spheres of influence and by the formation of Soviet Republics, the following countries are likely to pass under the political, economic and cultural hegemony of Moscow. They are: Hungary, Rumania, Czechoslovakia, Bulgaria, Finland, Poland, Lithuania, Latvia, Estonia and perhaps Yugoslavia. Looking at this situation quite realistically, the Moscow Patriarch, Alexei is being used by the Kremlin for its political advance in eastern Europe. History repeats itself.

Opportunity

It is impossible to predict future developments, but the opportunities for religion in Russia today are better than they were a few years ago. Religion has survived the Civil War, great persecutions and the most intense anti-religious propaganda. The wandering priests who went into an underground existence did much to preserve religion. The *Bezbozniklin* in its issue of April 21, 1939, states:

"The wandering priest carries the church in his suitcase, he is dressed in ordinary workman's clothing, but carries about his Mass vestments, chalice and icon. He visits secret meetings of worship, distributes communion, performs wedding ceremonies, blesses baptismal water which the parents keep for christening their babies in the priest's absence, and after meeting visits the sick. He then wanders off to the next village." Religious Marxism represented by Berdayer and Bulgakov is a powerful bid for such a recovery. But the possibilities are wider than this.

As I can see, the essence of future religion will be the prophetic type of Christianity supplemented by the priestly type. All Russian atheism was Russian religious mentality turned into an opposite direction. First, the fact that never have so many been so much at the mercy of so few. This disillusion of the world is the opportunity of religion. Our faith in the inevitable progress that it has survived two world wars and still remains flourishing in spite of totalitarianism and the revival of slavery, concentration camps, etc. Secondly, the old Bolshevik generation, which inspired the annihilation of religion is dead, and the new generation has no hatred for religion. The young people are rather attracted to the church than repelled by it. Its ethical principles, the beauty of worship, its saints and its sacred art and church music, appeals to the young. The young people's enthusiasms for their native country is to be traced to the religious tradition of the country. Thirdly, the collaborations of the churches during the second World War are forming a background of friendship and cooperation which argues well for the future. In the long run the churches in the Soviet Union will stand or fall by the degree to which they are able to adapt themselves to the new social order in which they live.

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The Klan Is a Symptom

(Continued from page 469)

not forgotten. We do not want the Klan again, and we resent those ministers who encouraged it.

But I also remember attending a Klan meeting, even before I had experience with their relationship to the church. One of our church members belonged, or was interested, and invited me to go to a mild sort of a gathering, where families and outsiders were invited.

We drove along a lonely country lane until we came to an American flag in the wilderness, with a guard. Having the proper credentials, we went through to an isolated field. The meeting was much like a quiet religious revival. The main speaker was a visiting clergyman. They initiated candidates and burned a fiery cross, but there was no note of violence, except by some hoodlums who tried to break through the ring of guards who patroled the edges of the field with clubs. Some car windows were broken by stones on the way home. But such violence against violence does not stop an organization, it only strengthens it. And hatred against hatred will not stop the Klan either.

I believe that there are intelligent people in the south as well as in the north, that this Negro question is a national and not a regional problem. And each one of us can do more by personal example than by much vituperative oratory against the Klan.

I once visited a large church in New England and was introduced to the wealthiest parishioner and to an old Negro on the same morning. The pastor showed a similar graciousness in both introductions and I have never forgotten it. Each of us can make gestures like that. Each of us can know the facts about the Negro in America and share them. By reason and by realism, more than by controversy, we will yet overcome the race problem.

A woman in one of my churches became a leader against race prejudice, who had been herself a hater of people who were not whites. She was changed by the simple expedient of studying the printed materials provided for our women's work.

Let us fight the Klan, but let us do it intelligently and lovingly. The Klan is not the basic evil. Race hatred and fear are the real dangers. We are all guilty of the causes of race hatred, even when we call ourselves unprejudiced. The problem is not a simple abstraction to the people who live near it. We in New England are not entirely free from unkindness. And we share in the fundamental cause, which is economic. Most of our economic problems are still unsolved for all of America.

I once spent half an hour talking with a Pullman porter who was making up the berths. I asked him how he felt toward the whites who persecuted his race. "Only ignorant people do that," he answered. Ignorance is what we fight. Let us fight it with facts, not with hot words.

The D.A.R. has just opened its hall in Washington. They could not stand the storm of unfavorable publicity caused by their refusal to have Marion Anderson there. At last the rank and file of the members of that organization have made themselves heard.

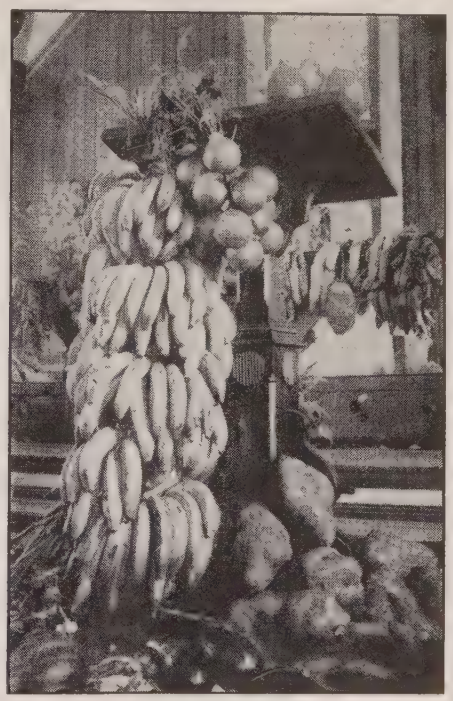
Roland Hayes writing in the *Atlantic Monthly* and in a book is a different figure from the young singer trying to get started in America. Every Negro who overcomes the native inferiority complex is more uplifting than reams of printed matter, or storms of oratory. There will be more of them. As we help individual Negroes we will vindicate the racial equality claims in the most practical way. Every Negro body swinging at a rope's end is a black pendulum symbolical that time will vindicate him. Black hands raised in the red light of burning homes may be clenched or clasped in prayer, but eventually they will be seen. Civilization moves on toward the equality of men who have been made equal.

Let us condemn the Klan, but let us not confuse the issue. The real need for Negro happiness, and the happiness of all oppressed people in America, is an awakened economic conscience in all of us. Let us be realists. It is easy for us in the north to say we can give black, brown or yellow people economic equality without a resultant intermarriage, but facts do not support that comforting illusion. Perhaps in two hundred years, racially mixed marriages might be happy in America, but not now. In some parts of the world there is no stigma, but in America such a marriage is still a tragedy. The southern fear is partly a sexual antipathy.

It is easy to say there should be immediate economic equality, but there are intermediate steps. The union man says that five million of the fifteen million unorganized laborers in the United States are Negroes. Economic change comes slowly, not by edict.

Let us build more colleges and help every ambitious Negro to the light of his dreams. Let us condemn the Klan, but let us know that this is our problem too. We are all guilty of all that is wrong in America. We cannot solve the Klan problem from a holy pinnacle.

THE LORD'S PIG



Mike thought he was a tither. He gave the Lord a tenth, but what was left, not the first fruits of his land. He crammed all his corn into nine bags so the "tenth" would not be necessary. He had ten pigs. One died. "That was the Lord's pig," he announced.

Then Mike was actually converted. His Bible began to mean a way of life. He realized what stewardship means. His house burned, his crop failed, but a new way was opened and today he prospers, bringing his first fruits to the Lord.

"If the Lord wants me I'll go anywhere, I'll do anything for Him," Mike declares earnestly.

Mike's faith is often tested. Once his American boss asked him to work on Sunday. He refused. His boss insisted, to which Mike replied: "Would you face the good Lord on the Judgment Day and say, 'It is my fault, I made Mike work'?" The next day Mike was fired. "I have wife and eight children," he said, "But the good Lord take care of me. In a few days the boss hire me back. He not boss me one minute. He tell the other men, 'Mike good fellow, but he not work on Sunday.'"

A heavy hail storm swept through the valley last June and wiped out much of Mike's fruit and garden crops. His neat little four-room house was damaged, too.

"The family cried, but I told them to shut up," asserted Mike, who felt his trials to be less noisome than those of Job, who survived. Mike replanted some of the crops, made more garden. Later in the summer, when Pastor Hilliard visited him, he filled the minister's car with onions, beans, cucumbers, until told to stop.

"The hail ruined my tomatoes and I plant cucumbers," he explained. "Now I make more money from cucumbers than from tomatoes! The Lord has blessed me. Now I have money to repair my house!"

World Service is *your* stewardship. It goes where you are unable to be, performing the Christian tasks you would like to do if you could.

The World Service Agencies of The Methodist Church
740 Rush street, Chicago 11, Illinois

Troy Annual Conference

H. ELLIOTT CHAFFEE

Since first the Troy Conference of the Methodist Episcopal Church met in Saratoga Springs, New York, in 1850, with Bishop Morris presiding, this annual gathering of Methodists has now convened forty times in this upstate resort. The most recent session, May 2-6, was the first full meeting to be held since the dislocations occasioned by World War II. It was held under the presidency of Bishop G. Bromley Oxnam, our resident bishop, and provided genuine stimulus in terms of inspiration and planning. The host-pastor was the Rev. Frank W. Bevan of the First Methodist Church. The secretary was the Rev. Dow S. Clute of Scotia, who declined to stand for re-election and will be succeeded by the Rev. M. M. Lavery of Grace Church, Troy.

Acting under its own mandate of last fall, the mechanics of the conference received a major alteration in the creation of a new district, a fourth, to bear the well-known name of "Troy." The superintendent of this new district, and the only new superintendent to be appointed, is the Rev. Harold Griffis, who has completed eight years as pastor at First Church, Amsterdam, N. Y. He will reside in Troy, N. Y. The new district will be comprised of churches in southern Vermont, northwestern Massachusetts and eastern New York.

The Conference Statistician, the Rev. Howard M. Hills of Petersburg, reported total membership accession of 6,570, with a net gain of approximately 4,000. The total membership of the conference is about 82,500. The Church School enrolment rose to 39,335, a gain of nearly 1,500, while the attendance figure remained nearly stationary at approximately 16,500. World Service giving, according to the Conference Treasurer, Mr. Neil Benway of Cohoes, showed a gain of nearly $20,000. The conference has paid to date for the Crusade for Christ $265,510 on a quota of $267,125.

The conference lectures, one on Thursday and two on Friday, were delivered by the Rev. Robert J. McCracken of Hamilton, Ont., the pastor-elect of the Riverside Church (Baptist), New York City. Under the ministry of his facile mind and irenic heart, the Riverside pulpit, in the opinion of all who heard him, should continue its matchless service to Christian thought and life. Dr. McCracken chose to speak on "The Church and a World Adrift." He approached the plight of the church and the world from the standpoint of a gospel centered theology and spoke so winsomely and cogently that his hearers could not but feel ordained anew to preach the unsearchable riches of God as revealed in Christ Jesus.

In the halls and corridors of the Saratoga Church there was heard frequent expression of the pride which we Methodists have in the leadership which Bishop Oxnam is giving to his Area, to the church at large and to the Federal Council. Two of Bishop Oxnam's colleagues were present at the conference. Bishop W. Earl Ledden of the Syracuse Area spoke at the Fellowship Banquet on Thursday night, with the Rev. Fred J. Ball of Plattsburg acting as master of ceremonies. Bishop Ralph A. Ward of Shanghai, China, addressed the conference on Friday. Against the background of his own experience as a war prisoner of the Japanese, and from intimate observations, he told his hearers that "the great dividing line across the world is not a line of color or race, but of ideals, ideas and spirit and type of life."

Aside from the usual representatives of the various denominational boards, the following also brought messages to the conference: The Rev. M. Stephen James, now Professor of Homiletics and Practical Theology at the New Brunswick Theological Seminary, and formerly a member of the Troy Conference; the Rev. Walter W. VanKirk of the Federal Council of Churches; Mr. Robert G. LeTourneau, nationally known industrialist; and the Rev. Charles C. Noble, Dean of Hendricks Chapel, Syracuse University. Sunday night saw the Conference Church filled as in prewar days, to hear the annual Choir Concert. Methodist choirs from Glens Falls, Gloversville, Granville, Hudson Falls, Rutland, Vt., Schenectady (First and Trinity), Schuylerville, Scotia, Troy (St. Mark's and Trinity), and Saratoga Springs participated. Mr. Leo D. Ayen, whose First Baptist choir, Saratoga, also participated, was the accompanist. President John Finley Williamson of the Westminster Choir College, Princeton, N. J., was the guest conductor. Mr. Maurice C. Whitney of Christ Church, Glens Falls, prefaced the Festival with an organ recital.

Three women were ordained as deacons: Miss Edna Ward, Miss Lillian Johnson, Mrs. Elizabeth Sanborn. Miss Doris Hartman was ordained as a local elder. Also ordained as deacons were: Rowland Conklin, Warren E. Steinkraus and Robert Williams. These also were ordained as elders: Roger D. Tappmeyer, Frank N. Wright, Harold A. Stuart, Cornelius Vandenbroek, and Walter J. Whitney.

Those granted the retired relation: P. L. Frick, Frank Finkle, C. M. Sturgess, M. A. Turner, F. E. Taussig, and Herbert Bentley. R. W. Kelley was granted permission to withdraw from the ministry; also L. T. Dawe and Ernest Fowler withdrew to join the ministry of the Congregational Church.

Albany District

(All appointments in New York State)

C. J. Miller, District Superintendent

Albany, Calvary — J. E. Carothers
First, — N. M. Moss
McKownville, — F. B. Jones
Pine Grove, — J. E. McIntyre
St. Luke's, — L. B. Main
Trinity — H. F. Goewey
Alplaus and Rexford, — G. W. Swart
Ames and Sprout Brook, — C. C. Winchell
Amsterdam, First, — D. D. Brox
Forest Avenue, — F. S. Kline
Broadalbin, — S. W. Spear
Canajoharie, — D. T. Hill
Castleton, Brookview, — A. V. Patton
Center Glenville, — Supplied by D. L. Jones
Central Bridge, Grosvenors Corners, and Barnerville, — W. J. Whitney
Cobleskill, — C. W. Kessler
Delanson and Burtonsville, — G. G. Whipple
Delmar, — T. F. Ogden
East Greenbush and Grace, Albany, — W. J. Barber
Esperance, Sloansville, and Burtonville, — P. L. Snyder
Fonda and Fultonville, — F. R. Brown
Fort Hunter, — To be supplied
Fort Johnson and East Main Street, Amsterdam, — W. A. Saunders
Fort Plain and Frey's Bush, — L. R. Stapley
Gallupville, West Berne, and West Township, — A. E. Hannay
Garoga, North Bush, and Ephratah, — Supplied by H. G. Pettengill and Mrs. H. G. Pettengill
Gloversville, First, — E. C. Lewis
Fremont Street, — Fred Clarke
North Main Street, — P. V. Hydon
Hagaman, — R. R. Mitchell
Hyndsville, Dorloo, and Mineral Springs, — F. N. Wright
Johnstown, — F. J. Reid
Kinderhood, Niverville, and Stuyvesant, — W. A. Campbell
Mayfield, — Supplied by F. L. Decker
Middleburg, Huntersland, and Franklinton, — M. W. Baker
Nassau and Brainard, — C. E. Carpenter
Newtonville, — D. B. Smith
North Chatham and Chatham Center, — E. E. Benn
Northville, — John W. Guyer
Old Chatham and Malden Bridge, — A. A. E. Swords
Reidsville, — Supplied by Harry Steeves
Rensselaer, Broadway, — J. E. Bayley
First, — L. H. Olson
Richmondville, West Richmondville, and Warnerville, — G. F. Bristol
Rotterdam Junction, — L. S. Sherwood
Schenectady, Albany Street, — F. M. Hagadorn
Broadway, — R. B. Fishbeck
Carman, — J. H. Bagley
Eastern Parkway, — E. N. Haley
First, — L. M. Adkins and R. D. Tappmeyer
Fisher — A. A. Pierce
Grace, — M. J. Overholser
Stanford, — K. W. Beatty
St. Timothy, — Supplied by F. C. Zapf
Trinity, — H. C. Ackley
Union Street, — J. H. Steinkraus
Scotia, — D. S. Clute
Sharon Springs and Sharon, — E. G. Williams
Slingerlands, — E. C. Lyman
Speculator and Lake Pleasant, — F. B. Grim
Voorheesville and Clarksville, — A. O. Hoppe
Wells, — J. G. Robinson

Burlington District

(All appointments in State of Vermont)

J. A. Perry, District Superintendent

Albany and South Albany, — To be supplied
Athens, — To be supplied
Bakersfield (Fed.), — Supplied by O. T. Headley
Barnard and Woodstock, — To be supplied
Barre and Williamstown, — E. H. Martin
Barton and Glover, — Supplied by Doris Hartman

nson (Fed.), Supplied by Helen Lyman
omfield, To be supplied
adford and Waits River, C. D. Schwartz
andon, Pittsford and Chittenden, Percy Newton
istol (Fed.), J. O. Long
rlington, David Reid
bot (Fed.), Supplied by E. H. Nickerson
mbridge (Fed.), Supplied by H. D. Spoerl
stleton (Fed.), O. C. Johnson
elsea (Fed.) and Chelsea W. Hill, V. H. Wachs
aftsbury, To be supplied
anville Circuit, Supplied by E. L. Bigelow
erby (Fed.) and Morgan (Fed.), C. O. Latimer
ast Middlebury, Ripton, Salisbury, and W. Salisbury, Kermit Gregory
nosburg Falls and West Enosburg, M. G. Stone
ssex Junction and Essex Center, Supplied by Max Reader
air Haven, Supplied by Ellen Van Buskirk
airfax (Fed.) and Binghamville, R. W. Fitzgerald
airlee (Fed.), Supplied by J. J. Hutchinson
ranklin, East Franklin, South Franklin, and West Berkshire, To be supplied
Georgia and St. Albans Bay, Supplied by Mabel Wheaton
Gilman and East Concord, L. W. Henck
Green Mountain Cooperative Parish, Richford, Montgomery, and Montgomery Center, A. J. Carr
Greensboro Bend and Stannard, Supplied by James Bailey
Groton, West Topsham, and East Orange, N. H. Scott
Hardwick (Fed.), Supplied by R. W. Hurlburt
Hinesburg (Fed.) and Monkton, C. W. Saum
Holland (Union), Supplied by H. A. Carson
rasburg (Fed.), Browington Center, and Evansville, Supplied by H. DuBois
ohnson (Fed.), Supplied by A. R. Lowe
Lincoln (Fed.), Supplied by R. D. Wood
Lunenburg (Fed.), Concord, and Dalton, W. P. Waldo
Lyndonville, Lyndon (Fed.), and East Lyndon, J. H. Hamilton
Marshfield (Fed.), To be supplied
Mendon and East Pittsford, Supplied by H. E. Bentley
Middlebury, P. B. Ward
Milton (Fed.), Supplied by T. J. Hutchinson
Montpelier, Riverton, and Worcester, G. L. Porter
Moretown and Middlesex, H. R. Campbell
Morrisville and Elmore, L. G. Heaton
Newport and Newport Center, W. A. Bugden
Northfield and Northfield Falls, A. W. Hewitt
North Ferrisburg and Ferrisburg, A. B. Perry
North Hero, Grand Isle, Isle La Motte, and South Alburg, Supplied by William Ingham
North Thetford (Fed.), To be supplied
Orleans, W. J. Fillier
Pittsfield (Fed.), Stockbridge, and Gaysville (Fed.), To be supplied
Plainfield and Adamant, F. R. Bradley
Randolph, Bethel, Bethel Lympus, Bethel Gilead and Randolph Center (Baptist), F. W. Engel
Rochester (Fed.), Granville, and Hancock, To be supplied
Rutland, F. W. Grippin
St. Albans, S. W. Francis
St. Johnsbury, H. W. Buckland
Shelburne and Winooski, To be supplied
Sheldon, Sheldon Springs, and Rice Hill, To be supplied
South Royalton (Fed.), East Barnard, and Royalton (Yoked), R. H. Moore
South Tunbridge (Yoked), Supplied by L. R. Norton
Starksboro (Fed.), Supplied by W. W. White
Swanton, West Swanton and Highgate, N. C. Webster
Underhill and Jericho, L. D. Smith
Union Village and Thetford Center, J. C. Cummins
Vergennes and West Addison, H. E. Davis
Waitsfield (Fed.), Supplied by D. W. Strickland
Waterbury, M. E. Genter
Waterbury Center, To be supplied
Waterville (Union), Supplied by Elizabeth Goodrich
West Burke, East Burke (Fed.), Newark, and East Haven (Cong.), E. L. Burke
Westford (Fed.), Supplied by M. G. Tupper
Weston, Bondville, and Landgrove, E. R. West
White River Junction, North Hartland, and Quechee (Cong.), H. L. Stimmel
Wilder (Fed.), Supplied by H. K. Messner
Williston (Fed.), L. C. Turner
Wolcott and North Wolcott, To be supplied
Woodbury, To be supplied

Glens Falls District

(All appointments in New York State)

A. D. Parker, District Superintendent

Ausable Forks and Clintonville, D. D. Russell
Ballston Spa, J. S. Greene
Bloomingdale, Vermontville, and Merrillsville, M. W. Barnard
Burnt Hills, H. J. White
Champlain, Rouses Point, and Perrys Mills, Daniel Partridge
Chazy, West Chazy, and Point Au Roche, E. M. Parkhurst
Chestertown and Riverside, F. B. Royce
Corinth, W. A. Perry
Crown Point, Chilson, and Street Road, R. S. Moore
Dannemora, R. P. Weld
Ellenburg Depot, Ellenburg Center, and Ellenburg, G. R. Bailey
Essex and Whallonsburg, Supplied by James Rose
Fort Ann and West Fort Ann, C. V. Winch
Fort Edward and Sanford's Ridge, J. R. Cooper, Jr.
Galway, C. F. Olson
Gansevoort, Wilton, South Wilton, and Gurn Springs, R. E. Dunckel
Glens Falls, W. J. Benedict
Glens Falls Plan, Hartford, and Argyle, Paul Thomas
Glens Falls Plan, Lake Luzerne, and Stony Creek, A. T. Strobel
Granville, M. F. Kelley
Greenfield Center (Fed.), South Corinth, Porters Corners, and Milton (Baptist), Supplied by Lewis Scott
Greenwich and North Cambridge, C. R. Edgington
Hudson Falls, R. B. Cook
Indian Lake and Blue Mountain Lake, L. D. Keeler
Jay and Wilmington, J. N. Bennett
Johnsburg, Weavertown, and Thurman, Supplied by F. W. Worden
Jonesville and Malta Ridge, Rowland Conklin
Keeseville and Harkness, W. N. Burnett
Lake George, Bolton Landing, and North Bolton, J. W. Shippey
Lake Placid, H. L. Snow
Long Lake, Newcomb, and Tahawus (Miss.), J. F. Norton
Lyon Mountain, Cornelius Vanden Broek
Mooers, Mooers Forks, and Sciota, W. S. Boehne
Morrisonville and East Beekmantown, S. H. Evans
Northampton and Edinburg, Supplied by C. M. Lewis
North Creek, North River, and Olmsteadville, L. C. Russell
North Hudson (Miss.), Supplied by F. M. Sawyer
Peru (Fed.), R. B. Thomas
Plattsburg, F. J. Ball
Port Henry and Moriah, A. J. Sunderland
Raceville and North Granville, Wesley Logan
Rock City Falls, Middle Grove, and East Galway, Supplied by Royal Filkins
Round Lake, C. A. Finch
Saranac, F. R. Tarling
Saranac Lake, T. R. Bundy
Saratoga Springs, F. W. Bevan
Schroon Lake (Fed.) and Pottersville, Supplied by Frederick Errington
Schuyler Falls, Peasleeville, and South Plattsburg, J. C. Elliott
Schuylerville and Quaker Springs, Edgar Redfern
South Glens Falls and Fortsville, George Robinson
Ticonderoga, N. W. Burns
Upper Jay and Keene, G. M. Folsom
Warrensburg and Athol, F. R. Cubit
Westport (Fed.), W. R. Hill
Wadhams, Supplied by Mrs. M. Johnstone
Whitehall and East Whitehall, J. A. Brownlee
Willsboro and Reber, Ashfield Ashford

Troy District

(All appointments are in New York State, except as otherwise indicated)

H. W. Griffis, District Superintendent

Adams, Mass., and Cheshire, Mass., F. F. Adams
Averill Park and Hoag's, J. A. Steele
Bellows Falls, Vt. (Fed.), Supplied by George Owen
Bennington, Vt., F. W. Vogell
Berlin and Stephentown, F. E. Zigan
Brattleboro, Vt., W. R. White
Brownsville, Vt., Felchville, Vt., and South Reading, Vt., Supplied by Jonathan Bursey
Cambridge, White Creek, and Eagle Bridge, C. A. Simmons
Center Brunswick, Supplied by J. A. Lavender
Clifton Park and Newtown, A. J. Schloop
Cohoes, First, D. R. Lewis
St. James, E. C. Fryer
Crescent, West Crescent, and Grooms, J. M. Mitchell
Dalton, Mass., H. T. Sharpe
Eagle Mills, J. C. Wilson
Green Island, F. C. Bennett
Hoosick Falls, M. R. McGaughey
Latham, H. R. Roberts
Ludlow, Vt., E. N. Beers

Mechanicville, F. G. MacKenzie
Middletown Springs, Vt. (Fed.),
Supplied by W. A. Nichols
North Adams, Mass., R. F. Fillmore
North Hoosick, Supplied by W. K. Bradshaw
Pawlet (Fed.), Vt., and Wells, Vt.
To be supplied
Petersburg and Grafton, H. M. Hills
Pittsfield, Mass., First, H. E. Chaffee
Trinity, W. C. Denson
Pittstown, Boyntonville, Potter Hill, and
Tomhannock, Anton Boza
Poultney, Vt., C. L. Hoch
Pownal, Vt., North Petersburg,
and Stamford, Vt., C. R. Sumner
Proctorsville, Vt., and Cuttingsville, Vt.,
A. J. Cambridge
Putney, Vt., (Fed.),
Supplied by L. H. T. Fairbanks
Rupert, Vt., Sandgate, Vt., and
W. Arlington, Vt., M. A. Hammond
Salem, Shushan, and West Hebron,
P. L. Pierce
Schaghticoke, Melrose, and Easton,
To be supplied
South Shaftsbury, Vt., and East
Arlington, Vt., J. J. Prudom
Springfield, Vt., H. F. Connor
Stillwater, J. H. E. Rickard
Tinmouth, Vt., Supplied by Edna Ward
Troy, Fifth Avenue–State Street
Lawrence Larrowe
Grace, M. M. Lavery
Lovings, W. H. Kroeger
Memorial, D. J. Livingstone
Pawling Avenue, A. H. Landmesser
St. Mark's, E. F. Tripp
Trinity, O. F. Ireson, Jr.
Valley Falls, Johnsonville, Buskirk, and
South Cambridge, Bristol Chatterton
Wardsboro, Vt. (Yoked),
Supplied by A. J. MacDonald
Waterford, H. A. Cooper
Watervliet, First Avenue, L. A. Patton
Third Avenue, L. E. Barker
West Sand Lake, Harold Stuart
Williamstown, Mass., Clayton Ackley
Williamsville, Vt.,
Supplied by Robert Heseltine
Windsor, Vt., and Hartland, C. F. Fugate

Special Appointments

With Annuity Claim

A. F. Bain, chaplain, U. S. Army.
R. J. D. Braibanti, U. S. Army.
K. B. Burgess, chaplain, U. S. Army.
M. A. Carpenter, chaplain, U. S. Navy.
R. A. Curtis, chaplain, U. S. Navy.
D. G. Deale, chaplain, U. S. Army.
R. J. Honeywell, chaplain, U. S. Army.
H. R. Houghton, chaplain, U. S. Navy.
T. E. Miller, instructor in Philosophy, Syracuse University.
S. T. Moore, chaplain, U. S. Naval Reserve.
H. B. Murdock, chaplain, U. S. Army.
C. H. Rickard, Danby Four Corners Union Church.
A. T. Shulmaier, dean, Vermont Junior College.
S. A. Smith, chaplain, Rensselaer Polytechnic Institute.
V. E. Ziegler, Church Committee on Overseas Relief, 297 Fourth Avenue, New York.

Without Annuity Claim

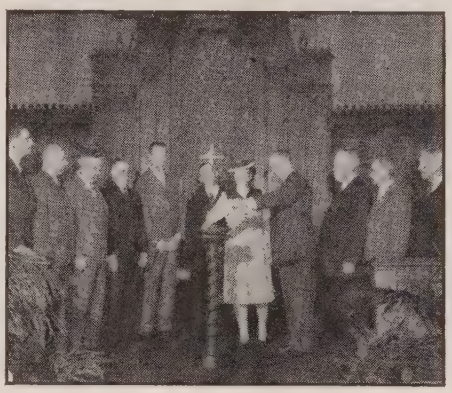
H. C. Bennett, instructor, Stevens Hoboken Academy.
J. P. Bogue, president, Green Mountain Junior College.
A. H. Edie, chaplain, Clinton Prison.
K. B. Holmes, professor, Green Mountain Junior College.
Edwin Lewis, professor, Systematic Theology, Drew University.
C. M. McConnell, professor, Boston University School of Theology.
F. A. Shippey, director of Research and Surveys, Department of City Work, Board of Missions and Church Extension.
H. J. Smith, professor of Religion, Baldwin-Wallace College.
F. W. Terrell, chaplain, Attica Prison.
H. E. Titus.

Without Appointment to Attend School

G. H. Ball, A. M. Brockway, W. J. Butt, Stanley Cote, R. D. Lyman, P. B. Maves, J. R. Rhodes, W. E. Steinkraus, Robert Williams, Robert Woodfield.

Belmont Has An Anniversary

(See Cover)



The Mortgage Is Burned

Left to right: Chester D. Shepherd, Wilfred L. Larkin, A. Glenn Simm, Robert T. Sanford, Malcolm W. Chase, Rev. D. Joseph Imler, Mrs. Malcolm W. Chase, Joseph E. Perry, Edward P. Gates, Everett E. Andrews, Willard E. Munday.

Members of the Belmont, Mass., Methodist Church celebrated on Sunday, May 5th, the twenty-fifth anniversary of the organization of the church, and burned the mortgage, leaving free of all indebtedness a building and equipment valued at more than $250,000. The church enjoys the distinction of having made the most rapid growth of any church in the New England Conference and is today the largest Methodist church in the Boston District. The membership is now more than 1500. The Rev. D. Joseph Imler, minister of the church since its organization, has had a longer period of service with a single church than any minister in the Boston District and is the only preacher in the entire New England Conference to organize and remain with one church for a period of twenty-five years.

Leaders of the church who participated in the burning of the mortgage included Mrs. Malcolm W. Chase, president of the Woman's Society; A. Glenn Simm, chairman of the "Burn the Mortgage Committee"; Robert T. Sanford, chairman of the Finance Committee, and trustees Joseph E. Perry, Everett A. Churchill, Wilfred S. Larkin, Edward P. Gates, Everett E. Andrews, Chester D. Shepherd and Willard E. Munday.

At each of the two identical morning services, at 9.30 a.m. and 11 a.m., Mr. Imler spoke on the theme, "Let's Dream a Dream," and outlined a postwar program for the church and its organizations which will include community and world service and a largely expanded youth program. The church now serves more than 800 young people in its church school, Scout troops, young people's societies and other groups. 234 young people of the church entered the armed services durng the war.

More than a score of the members of the Men's Class under the leadership of President Ehrling Klafstad served through the week, the 5th to the 12th, as guides to visitors and distributed to all a booklet, "The Symbolism of the Belmont Methodist Church," which has been prepared as a memorial to the youth of the church who died in World War II.

On Monday night, May 6th, the Elisabeth Brown Class for women held an Anniversary Banquet, when Mrs. Elisabeth Brown Holt, organizer and former teacher of the class, as guest, brought greetings, and Mrs. D. Joseph Imler, teacher of the class for nineteen years was speaker; and on Tuesday afternoon the Woman's Society celebrated its silver anniversary with an address on "The Story of the Years," by Mrs. Charles B. Hamilton.

On Tuesday evening, May 7th, the speaker was Bishop Lewis O. Hartman, resident in the Boston Area, and a history of the church was read by Joseph E. Perry, chairman of the Board of Trustees since 1921, Past Grand Master of the Grand Lodge of Masons of Massachusetts, and president of the Newton Savings Bank. Greetings were presented by Dr. William Gunter, superintendent of the Boston District. The roll of charter members of the church was read and special recognition was given to Miss Ethel K. Stearns, who has been superintendent of the Primary Department from the beginning of the church.

On Friday evening, May 10th, a reception was tendered to the Rev. and Mrs. Imler and family, with John H. Oakes as master of ceremonies. The week concluded with services both morning and evening on Sunday, May 12th, at which the speaker was Bishop Edwin Holt Hughes of Washington, D. C.

Members of the Twenty-fifth Anniversary Committee were Joseph E. Perry, chairman, Mrs. Howard R. Brentlinger, Walter S. Bruton, Mrs. Malcolm W. Chase, Miss Barbara Harris, George Higginbottom, Lewis S. Harris, Mrs. Joseph M. Holaday, Wilfred L. Larkin, Mrs. W. H. Machen, Willard E. Munday, Miss Dale Schaffer and James P. Scott.

Members of the Burn the Mortgage Committee included A. Glenn Simm, chairman, Malcolm W. Chase, Mrs. Frank D. Staples, Edward P. Gates, Mrs. Malcolm W. Chase, Harold P. Johnson, J. A. Lowery, Robert T. Sanford and Joseph E. Perry.

The Senators Reply on Conscription

NOTE: *On April 30th the editor wrote to a number of senators asking them to state their positions on conscription. Not all of the senators replied, but the following letters will be of interest to our readers:*

DOES NOT KNOW

"Your letter of April 30th is at hand.

"The question of continuing the Selective Service Law is one of the most perplexing problems that Congress faces now. Every one of us would like to feel that conscription is unnecessary, but we also realize that it is not yet time to completely demobilize our armed forces. It is possible that the volunteer plan would work satisfactorily if the volunteers knew definitely what their status would be in the Army. The pay should be as attractive as the pay in other industries, but even more important than this is the matter of assuring non-commissioned officers who reenlist that they will not be demoted in rank once they have volunteered. I do not think the volunteer system can have a fair trial until a few matters of this nature have been definitely cleared up.

"To be frank, I do not know how I shall vote on the matter when it comes before the Senate in a week or two. I am not on the Military Affairs Committee and have not been in as close touch with this military situation as some of my colleagues have been.

"I hope that further conscription can be avoided, but, nevertheless, will not hesitate to vote to continue it a while longer if it is clearly shown that the safety of our country and our bona fide commitments require it."

Sincerely yours,

GEORGE D. AIKEN,
Senator from Vermont

CONSTRAINED TO VOTE FOR IT

"This will acknowledge receipt of your letter of April 30th and your comments have been noted.

"The United States Senate approved the United Nations Charter establishing the United Nations Organization by a vote of 89 to 2. Under the charter we made certain commitments which vitally affect the peace of the world.

"In order that we may speak as leaders in world problems, and discharge our international obligations, it is essential that we continue to have a strong Army, Navy and Air Force.

"Voluntary enlistments are not now sufficient to take care of the needs of the Army, and unless they increase to the point where the drafting of men is not necessary, I shall be constrained to vote for the continuation of selective service. It is completely unfair to require men who have served during war time to fulfill in peace time the obligations this country has undertaken.

"I wish we were living in a different kind of world. I wish that it were possible for this country to dispense with armed forces completely. But so long as certain conditions now existing in this world continue, we who believe that liberty and independence in government are paramount to government by force or despotism must be always on the alert. We can not protect the things all Americans hold most sacred without sufficiently trained manpower. I am speaking now as one who hopes that the boys who are required to serve now under these circumstances will thereby be preventing their sons of tomorrow from engaging in World War III.

"With every good wish, I am"

Yours most sincerely,

SCOTT W. LUCAS,
Senator from Illinois

OPPOSED TO DRAFTS OF ALL KINDS

"Yours of the thirtieth at hand, and I feel exactly as you do in opposition to conscription. I am opposed to drafts of all kinds in peacetime.

"I very much fear the efforts on the part of some groups in this country toward militarism, and I am pleased to note that you and others are protesting this move.

"Reciprocating your good wishes,"

Sincerely yours,

DAVID I. WALSH,
Senator from Massachusetts

DRAFT IS NECESSARY

"I have your letter of April 30th and have read it with the greatest of interest. I am making a radio speech Tuesday night in which I am announcing my support for extension of the present Selective Service System. I feel it necessary at this period of uncertainty in world affairs.

"You may be assured that I have given very careful consideration to the many issues involved in this question.

"With kindest regards, I am"

Sincerely yours,

BRIAN MCMAHON,
Senator from Connecticut

WE MUST CHOOSE

"I am, of course, in favor of getting just as many volunteers as possible, but at the same time I consider it vital to the future of our country and to all of us in it that we keep ourselves strong in the eyes of the world, and it may well be, whether we like it or whether we don't, that the volunteer system will not accomplish what we desire. If we then have to choose, I feel that we must choose the only method left for us to secure the needed manpower.

Very sincerely yours,

LEVERETT SALTONSTALL,
Senator from Massachusetts

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Methodists Plan for Aggressive Advances

NEW YORK—More than 1400 Methodist churches of the New York Area, under the administration of Bishop G. Bromley Oxnam, have adopted "Christian Stewardship" as their emphasis for 1947.

The program, drawn up by order of the Area Council for the four annual Conferences meeting this spring, calls for the recruitment from the territory of 200 men for the ministry and 200 candidates for life service in other phases of church work.

Other objectives include increases of 50% in church attendance, the enlistment of every church member as a regular contributor and a 50% enlargement of the number of trained persons actively engaged in parish work.

The recommendations, prepared by a committee headed by President Arlo Ayres Brown of Drew University, Madison, N. J., defined "stewardship" in terms of corporate and individual responsibility in numerous social relationships. Among these is responsibility for relieving racial and religious tensions; for employing atomic energy for the common welfare; for enriching rural life; for conservation of soil and natural resources; for the welfare of dependent peoples.

The program of stewardship is part of a nationwide Crusade for Christ movement and will be directed in the area by Bishop Oxnam and his 13 district superintendents. Promotional methods include summer schools for leadership, study courses in local churches, radio, lay speakers, kodachrome lectures, pamphlet literature and dramatic presentations. Dr. John M. Pearson, minister of Washington Square Church, New York, is secretary of the Area Council and of the committee which formulated the stewardship plan.

The ANNUAL MEETING of the PREACHERS' AID SOCIETY of the Maine Conference of The Methodist Church will be held on Thursday, May 23, 1946 at 5.15 p.m. at the seat of the Conference. ERNEST HEYWOOD, Secretary

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Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

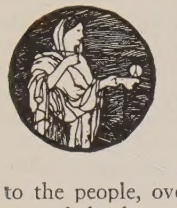
TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Deaconess Marches On

Clarence A. Morrill

The enthusiastic spirit of real giving is shown by the people and the pastor, the Rev. W. Randolph Thornton, of the First Methodist Church of Concord, Mass. This church has pledged the sum of $900, one-half the Crusade quota, to the New England Deaconess Hospital Building Fund. This sum is to be paid over a period of three years. When the matter was first presented to the people, over one-half the full amount was pledged, or $590. This is indicative of the spirit of real leadership that will never allow its people to feel that a thing can't be done.



Another bit of good news comes to us from one of the smallest churches in the New England Conference and incidentally, it is the first over-subscription by any church in the area, of the amount asked for. This church, under the leadership of the Rev. C. C. P. Hiller, has subscribed $500, and the asking from this church is only $194. Again we send congratulations to pastor and people of Dorr Memorial Church, Saugus, Mass.

Your reporter would like to suggest to Methodists of this area that they attend the Baccalaureate Services of the New England Deaconess Hospital to be held at the Tremont Street Methodist Church, Boston, on May 19th at 10.45 a.m. The Rev. William L. Stidger will be the preacher of the occasion, and the nurses' choir will render the music. Dr. Azariah F. Reimer, pastor, will preside, and Dr. Warren F. Cook, administrator of the hospital, will take part in the service. This is an occasion that should be well attended by Methodists because of the interest of our people in the Deaconess Hospital and because it is in celebration of the 50th anniversary of the founding of the New England Deaconess Hospital, and the New England Deaconess Association.

We are sorry to report to our readers that the Rev. J. Bernard Gates of New Bedford, Mass., is a patient in the Palmer Memorial Hospital for a few weeks.

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Off to London

Bishop Ivan Lee Holt (right), of St. Louis and the Rev. Dr. Oscar T. Olson of Cleveland, president and secretary respectively of the Ecumenical Methodist Conference, take

off April 28th for London, where they will meet similar officials of British Methodism to plan for the coming Methodist Ecumenical Conference. War conditions have delayed this gathering of world Methodism, normally held decennially.

Getting a Kick out of Life

William L. Stidger

"High Enough Above Things to See Them"

Recently in my class in preaching at BUST, I was telling my boys a story out of one of Rollo Brown's books, "Toward Romance," about Giles, a young coal miner who was going off to college, the first of his family to leave the coal mines to get an education. He was a little timid about his ability to make it, and was asking the advice of the old family doctor. That doctor, noting his shyness and fear, said to him: "Giles, you can make it. You have something in you which you have inherited from your family tree. Take your old grandfather. Send him down to Columbus and set him down in the governor's chair and in a week he would have hold of things as if he had always been there, for your old grandfather always gets high enough above things to *see* them."

We were working out a sermon on that theme, "High Enough Above Things to See Them," and we decided that a good place to start off was to get high enough above things to see them physically, and I told them of the first time I had ever gone up on top of the Epmire State Building in New York City; that for the first time in twenty-five years going in and through that city, I "at long last" got the lay of that city, saw the Avenues in perspective: Broadway, Central Park, the Hudson River and East River. I had been going through that city for a quarter of a century and never had gotten the clear outlines of it until I went up on top of that building. Then I said to those boys: "Surely every one of you has had experiences similar to that one?"

They had. One boy in that class, Paul Kurtz, is an aviator; the first rural preacher to be planning to travel his circuit in an airplane. He told us of how he had gone up in a Stratosphere plane in Kansas City in his early flying days; up as high as 40,000 feet, so that he could actually see the curvature of the earth. Another boy in that class, Bob Yost, who, that very morning had just returned from three years in the Navy as a chaplain, told us of how he had flown with his aviators (in fact had been catapulted off his ship) and the perspective he got of their huge flagship as they flew above it. A third, Chaplain Amos Boren, who is taking a refresher course in my class, told us of how he had flown over Mt. Vesuvius when it was in eruption; of how he had piloted planes and of how he had once piloted a glider down to the landing fields from 10,000 feet and the sensations he had in so doing.

I certainly got a kick out of those three stories as I stood in that class room and realized how much adventure and romance was sitting in front of me.

Books Just Received

Trials of Great Men of the Bible. Clarence E. Macartney. Abingdon-Cokesbury Press: Nashville. Price, $1.50.

Junior Sermons for Special Occasions. Jacob J. Sessler. Fleming H. Revell Co.: New York. Price, $1.25.

The New Leviathan. Paul Hutchinson. Willett, Clark and Co.: Chicago. Price, $2.

Pointed Story Sermons, for Young Folks. P. G. S. Hopwood. Fleming H. Revell Co.: New York. Price, $1.50.

Man Has Forever. B. H. Bruner. The Bethany Press: St. Louis, Mo. Price, $1.

What Jesus Was Like. G. Ernest Thomas. The Pulpit Press: Great Neck, New York. Price, $2.

April and Our Human Problems. Robert E. Speer. Fleming H. Revell Co.: New York. Price, $2.50.

The Hand of God in the Sudan. Albert D. Helser. Fleming H. Revell Co.: New York.

The Faithful World. John Hess McComb. Fleming H. Revell Co.: New York. Price, $1.25.

A Scotch visitor to a Sheffield cutlery factory was, on leaving, presented with a knife, worth about $10.

"Give me a halfpenny for it," said the manager. "You know the old superstition—a gift of a knife cuts a friendship."

The Scot took out his purse. "I hav'na got a ha-penny," he replied; "only a penny."

"Sorry, I can't give you change," said the manager.

"Ah, well," said the Scot, "just tak' me penny, and give me anither knife!"—*The Watchman-Examiner.*

Washington Diary

(Continued from page 464)

e Metropolitan police inched along the ver searching for traces, and down inside a st-off sewer pipe half full of mud and ater, they dug out the shivering lady-killer edley.

That District Jail from the outside reminds e of a sort of alms house,—no great walls or adequate outlook posts, nor even a main ate. Over a year ago I heard the Superinndent of Penal Institutions say, "The jail brary is a poor chicken-coop; its maze of rridors without system; its 12,000 drunks alf its population then) with no clinic for coholics, and 17 different ways of getting ut." This tirade was too much for the D. C. Velfare Board that has charge of the instiation, and instead of blocking up at least 6 of the ways to get out, they suspended the perintendent, and now on the heels of this reak, the Welfare Board, the District Poce, the F.B.I., and Congress are in pursuit, acing and chasing, like the pursuers of ochinvar on Canobee Lea, or the one still ncaptured—McFarland.

Thursday, April 4—Senator Robert A. aft (R), Ohio, wouldn't thank me for surising that he has been influenced recently y his seat mate, the growing Senator Vanenberg (R), Mich. And too, now and then, enator Taft must feel the tug of the generous pirit of his eminent father, President Wm. Howard Taft, but in the interim spaces often, e breaks out in rebellion against what seems nly the simple good. Two days ago in the ducation and Labor Committee Hearing on he National Health Bill, S. 1606, Senator ames E. Murray (D), Mont., presiding, Mr. aft exclaimed, "This is the most socialistic neasure ever proposed to Congress. This ommittee is a propaganda machine." The hair called the remark a slander and ordered Mr. Taft to "shut up" or "be thrown ut." Mr. Taft rose and in no spirit of humilty stalked out, saying he would bring in a ill of his own.

Yesterday Federal Security Administrator Watson B. Miller, a quiet man who reads his Bible, was the first witness on the Health Bill. The chairman began, "It is said this bill is socialistic. Have you any opinion on hat?" Mr. Miller replied, "I don't know what that word means anymore. The indicaions are that the people want this thing, and f so, they should have it. That's Democracy. f that's like socialism, I accept the implicaion." The astute and very practical Senator George D. Aiken (R), Vt., suggested that the irst socialistic idea we had was Rural Free Delivery. It was called that and so was Parcel Post and Postal Savings. Chairman Murray said, "You can add the Public School System." Hearings are to continue.

Monday, April 8—When Bishop Charles Wesley Flint came to the strenuous tasks of he Washington Area with a range as wide as Puerto Rico, someone urged that he husband his strength for the pressing items. The bishop replied that he must take in all the 300th anniversaries. Evidently that schedule was revised for yesterday he was the preacher at a 100th commemoration. Union Methodist, just off Penna Ave., a few blocks from the White House, was observing its first centennial. The Rev. Selwyn Kennedy Cockrell, D.D., is the present pastor,—thirty-four in the line before him. In accord with Methodism's early fire this zealous group was organized in a hall just above the engine room of Old Union Fire Engine House, and from the fine worshipful congregation I saw, the spiritual glow never was quenched. The bulletin recounts: "Every Sunday we worship within walls 100 years old." While the robed choir sang, I studied the art of the windows and those sturdy rectangular walls, and thought of "the city four square."

The bishop said, "One hundred years ago the range of Christian duty was narrower. Today the Gospel has come to grips with the intricate realities of society. Christian voices must carry farther. . . . A man must be converted as a business man 'till the ward boss knows it." Pressing the responsibilities of the hour on each, Bishop Flint counselled each one there to serve as if "It all depends on me and I depend on God. He holds me. I hold the task."

Tuesday, April 9—The salesman I picked up on my way into the city this morning wasn't a patch to the salesman testifying at the Congressional Hearing under Edward F. Hebert (D), of Louisiana, on the recent jail break. The hitch-hiking salesman had a slant, I'll agree, all his own. As I pointed out some apple trees on the way, he inquired if I thought the frost would catch the blossoms. I said they probably would come through. He beamed a reply, full of interest in those lovely trees. Then he took from his pocket a flask with its new shining label, "Apple Brandy," and said, "I'm a salesman for a liquor firm that makes this from apples. I hope the blossoms aren't hurt." And the felonious traffic desecrates the sanctuary of the apple orchard!

The recently suspended jail official was testifying, and like an expert salesman, had his samples. He tumbled out from a stout laundry bag onto the green covered table before the committee, a clanging heap of water-pipe, bars, old tools and the like, that he had gathered in a shake down from the jail attic to which some prisoners had access. He said, "We found enough weapons to arm 75 men." He went on to say that before he came to the institution, two prisoners worked on the office books and even with finger prints. These diligent fellows were allowed to work late "catching up on the records," while they organized a business on the outside—Engineer's Groups Inc. (That all came out in the James M. Curley fraud trial last year, they say). They had U. S. letter paper, a seal, and sent out and received correspondence concerning recreation centers from army boys, sold concessions to vice-squad representatives, and were chauffered by a jail guard out to meet investors in down-town hotels. The former superintendent, for 3 hours pictured the Public Welfare Board that had suspended him as masters in the science of jail operation.

Tuesday, April 16—Within the space of half an hour, one may come upon any credible number of things. In the Senate Office Bldg., Chester Bowles, with a harried look, by the great table at the OPA hearing, with Senator Capehart in full armor riding against the price control line.—On the little single rail subway over to the Capitol (running time one minute) several Senators on the way to the Chamber.—Guards at attention as the President comes in to dine with a few senators before his south-paw pitch of the first ball of the season.—A guide in the long corridor below the rotunda pointing out a compass set in the floor, the center of Washington.—Three figures, Eliz. Cady Stanton, Susan B. Anthony and Lucretia Mott, settled into a mammoth marble block (too heavy for Statuary Hall above) like three meek, white birds in their marble nest,—and down by the House entrance a dozen broken veteran boys winding their careful way toward the dining room. And the half hour ends with a little click in my heart.

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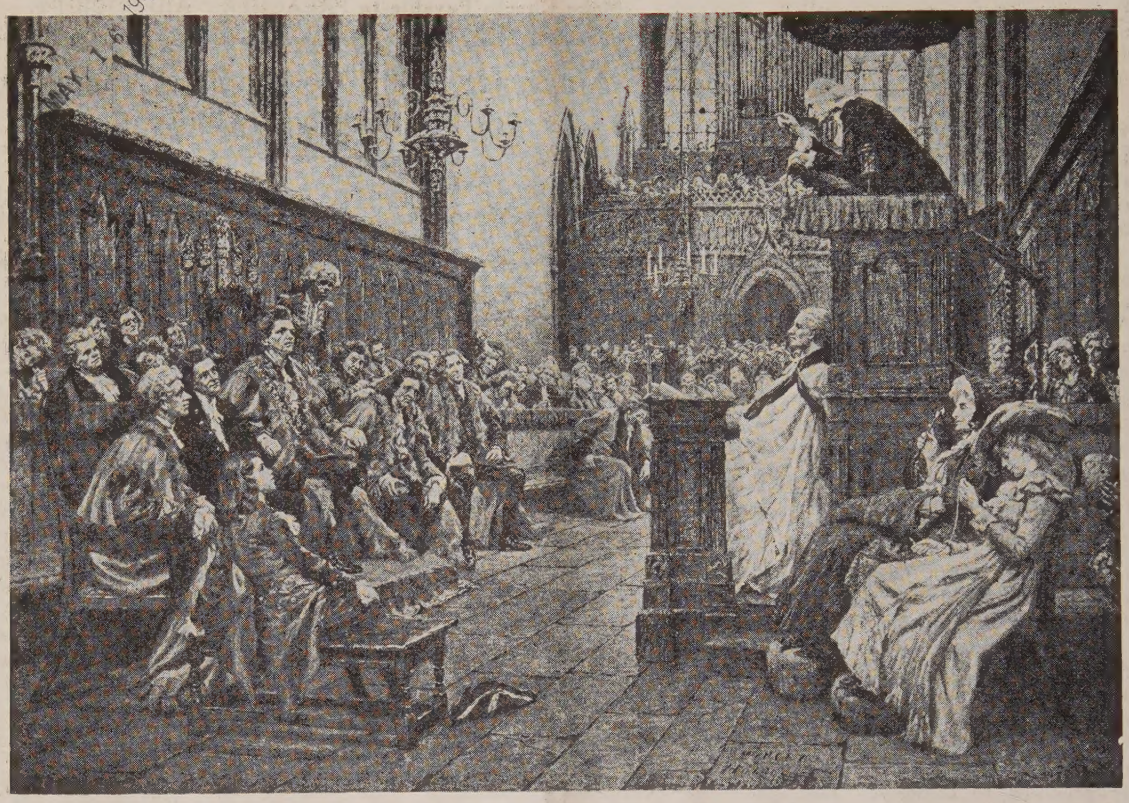

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